



BAPTIST  
JUBILEE  
MEMORIAL.

BAP  
W775

*Library of the Theological Seminary,*  
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

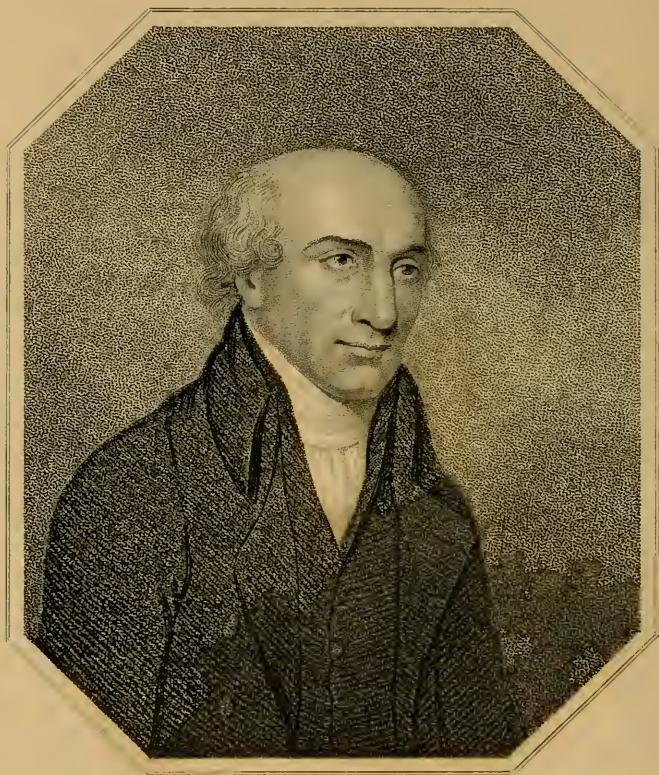
*Agnew Coll. on Baptism, No.*

5CC  
8151









PROFESSOR CAREY.

*Engraved by Thomas Egou, St. Clements April 1812*

THE  
BAPTIST  
JUBILEE MEMORIAL.

With numerous Engravings.

By JOSEPH FOULKES WINKS,  
EDITOR OF THE "BAPTIST REPORTER."

"EXPECT GREAT THINGS FROM GOD."

"ATTEMPT GREAT THINGS FOR GOD."

"THE LORD HATH DONE GREAT THINGS."

FIRST THOUSAND :  
ORDERED BEFORE PRINTED

---

LEICESTER :

PRINTED AND PUBLISHED BY J. F. WINKS.

The Second Thousand is in the Press. and will be published by  
Simpkin, Marshall, & Co., and by G. & J. Dyer, London.

PRINTED BY J. F. WINKS, HIGH STREET, LEICESTER.



## PREFATORY REMARKS.

---

THE COMPILER,—he claims not the high title of Author,—of the following pages, has brought together within this little volume as much valuable and interesting information as he could gather. It was supposed that a Memorial of this kind might be useful at this juncture. For the sake of those who may not have opportunity or inclination to peruse larger works, a sketch of Baptist History has been introduced, with statistics of the present state of the denomination. In drawing up this brief history, the compiler has selected extracts from Thomson's Historical Sketch,—a small treatise, by Mr. Pottinger,—and an American publication. The Missionary History has been prepared chiefly from official papers. Of course some of these have been in print before; but it would have been highly improper, merely for the sake of attiring them in a new or novel dress, to alter or abridge them. These remarks apply chiefly to the origin of the Society, the details of which are given in full, that our young friends may possess a permanent record of that important event, and learn to imitate their fathers in works of faith and labours of love.

To several friends, the Compiler has pleasure in returning his grateful thanks. To the Secretaries of the Baptist Missions—Particular and General—for the loan of some of the numerous wood cuts which illustrate these pages. To Messrs. Fuller, Belcher, and Peggs, for valuable information: and especially to Mr. G. B. Watkins, for his poetical contributions.

The Compiler seeks neither praise nor profit from his humble performance: praise is, at best, a doubtful good; and as to profit, he designs to consecrate *that* to the Jubilee Fund. His anxiety was, to place a useful little volume in the hands of *Young Persons in the Families, Schools, and Congregations of the Baptist Denomination*; and his highest hopes will be realized if, through a thoughtful and prayerful perusal of these pages, any should, by the grace of God, be led to exclaim,—

“ Here's my heart, O God! prepare it  
To receive and spread thy truth;  
With the missionary spirit  
Consecrate me in my youth!”

*Leicester, October 15th, 1842.*

## CONTENTS.

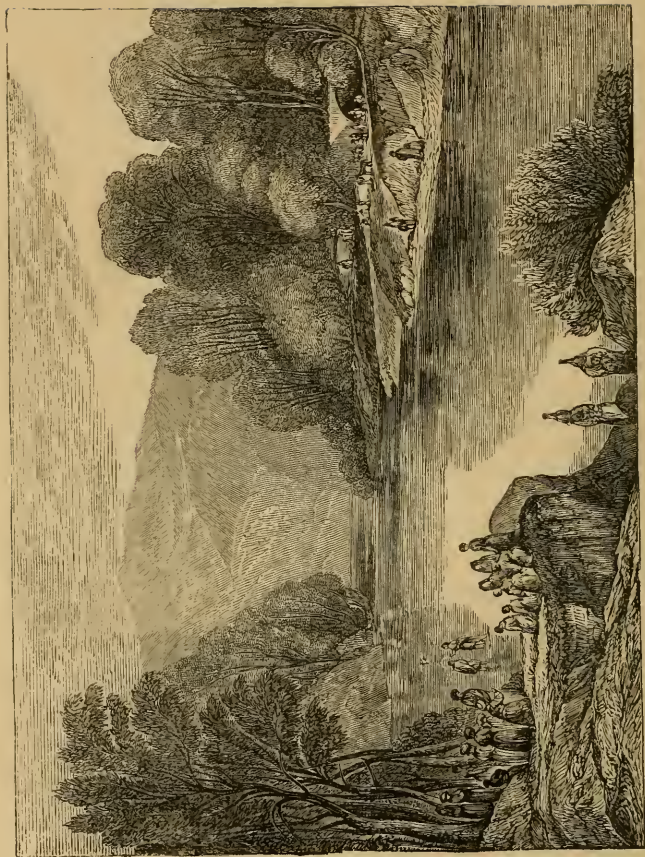
HISTORY OF THE BAPTISTS.	PAGE.
<i>Introductory Remarks</i> .....	7
<i>Historical Review</i> .....	11
<i>British Baptists</i> .....	14
<i>American Baptists</i> .....	21
<i>Principles of the Baptists</i> .....	28
<i>Statistics and Notes</i> .....	32
 HISTORICAL SKETCH OF THE BAPTIST MISSION.	
<i>Introductory Remarks</i> .....	43
<i>Origin of the Society</i> .....	44
<i>Formation of the Society</i> .....	47
<i>Proceedings at Home</i> .....	50
<i>Arrival in India—Baptism of First Hindoo</i> .....	52
<i>Providential Interposition</i> .....	53
<i>Translation of the Scriptures</i> .....	54
<i>Historical Facts of the Mission</i> .....	56
<i>Mission to Burmah</i> .....	59
<i>Concluding Remarks</i> .....	60
<i>The West Indies</i> .....	63
<i>Origin of the Jamaica Mission</i> .....	65
<i>Gratifying Success</i> .....	65
<i>Persecution by the Planters</i> .....	67
<i>Delightful Results</i> .....	68
<i>Testimonies to the Missionaries</i> .....	71
<i>Africa</i> .....	75
GENERAL BAPTIST MISSIONARY SOCIETY .....	79
WILLIAM CAREY .....	83
ANDREW FULLER .....	86
THE JUBILEE AT KETTERING .....	91
SONGS OF JUBILEE .....	102
<i>Satistics and Notes</i> .....	108
<i>A cry from Africa, by James Montgomery</i> .....	119
<i>Hymn by Krishnu</i> .....	120

### LIST OF THE ENGRAVINGS.

#### FRONTISPIECE—PORTRAIT OF WILLIAM CAREY.

1 Fords of Jordan .....	6
2 Escape of Roger Williams .....	23
3 Jubilee Medals .....	42
4 Calcutta .....	57
5 The Gospel offered to the Negro .....	62
6 Savanna-la-mar chapel on Fire .....	69
7 View of Clarence, Fernando Po .....	74
8 Festival of Juggernaut .....	78
9 Mission House at Kettering .....	90
10 New chapel at Montego Bay .....	111
11 Interior of Falmouth Chapel .....	113
12 Baptism of Gunga Dhor .....	117





The Fords of the Jordan.—“Bethabara, beyond Jordan, where John was baptizing.”



# HISTORY OF THE BAPTISTS.



JOHN THE BAPTIST, the herald of the MESSIAH, was the honoured individual to whom this distinguished appellation was first applied. A man of abstemious habits, stern manners, and rigid virtue, he reminded the people of their ancient Prophets. The scene of his ministry was the solitary wilderness; and crowds were attracted to him there by curiosity or expectation. He called upon all who heard him to repent, and baptized those who professed repentance. At length the Son of God himself appeared and demanded baptism; which, after a modest protest, he administered, by immersing the Messiah in the waters of Jordan. Heaven sanctioned the act,—Father, Son, and Holy Spirit were here united to stamp with divine authority this sacred rite!

JOHN withdrew into comparative obscurity, as the morning star retires before the rising sun, and we hear little of him, except the message of inquiry he sent, by his disciples, to our Lord, who spoke of him in high terms of commendation. For his faithful reproof of an abandoned woman, he was sacrificed by a voluptuous tyrant. He was a Prophet, and more than a Prophet, and he met with the Prophet's reward,—a martyr's crown!

Having noticed the first Baptist, we proceed to remind the reader that Christian Baptism was instituted as a divine ordinance by our Lord Jesus Christ, after his resurrection, when he gave this memorable commission to his disciples:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world." Those devoted and faithful men thus received their instructions from the lips of the Son of God himself. They could not misapprehend him, and being themselves under a divinely spiritual influence, their words and actions are to be

regarded as clear indications of the will of the Redeemer, respecting the administration of the affairs of his kingdom.

We assume this position,—THE FIRST CHRISTIANS WERE BAPTISTS. But “to the law and to the testimony.”

The Acts of the Apostles, written by Luke, may be regarded as the first book of Church history, and contains many passages sufficiently descriptive of the practice of the first Christians. “They baptized,” say the Magdeburg Centuriators, “only the adult or aged, whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 10, 16, and 19 chapters; but as to the baptizing of infants we have no example. As to the *manner* of baptizing, it was by dipping or plunging into water, in the name of the Father, and of the Son, and of the Holy Ghost, according to the allusions contained in Rom. vi. and Col. ii.”

Indeed it is admitted by the learned of all ages, that the language of the New Testament, respecting baptism, is fairly construed, when we say that it means, as applied to primitive practice, immersion. It may be sufficient to name Dr. Wall as an authority upon this point.\* He was Vicar of Shoreham, Kent, and wrote a book in favour of infant baptism, for which he received the thanks of his University, and a diploma creating him D.D. The following is his language. “The general and ordinary way of baptizing in ancient times was by immersion. This is so plain and clear from an infinite number of passages, that one cannot but pity the weak endeavours of such pædobaptists as would maintain the negative of it; and wonder that any individuals are to be found, who can treat with ridicule or contempt, the English Baptists, merely for their use of dipping; and more especially, when it is considered that it was in all probability the way by which our blessed Saviour, and most certainly the usual and ordinary way by which the ancient Christians, did receive their baptism.”

In consequence of the persecutions which commenced in the Apostolic age, most of the early Churches were broken up, and their members scattered through different and distant parts of the world. The continuance of those persecutions, with but few interruptions, obliges us to trace the history of baptism, rather than that of Baptist Churches, along the course of succeeding centuries. Clemens Alexandrinus, Ignatius, and Justin Martyr, were connected with the Apostolic age, and their history conducts us through the greater

\* History of Infant Baptism, vol. 2, p. 351. The reader will find numerous testimonies from the learned in Gale's reply to Wall, Letters four and five.



part of the second century. Their descriptions of baptism, as observed in their own times, are in strict accordance with our acknowledged principles.\* In the third and fourth centuries, numerous errors were prevalent, amongst which we find infant baptism; for the first mention of it occurs in that period, by Tertullian, Origen, and others: and it seems to have been confined to Africa.† This error arose from a misapplication of our Lord's discourse with Nicodemus; for on that discourse the strange dogma was constructed, that baptism would remove original sin, and qualify for heaven. ‡

Parental fondness eagerly adopted a doctrine, which mistaken or interested priests declared would secure salvation for children, and ignorance and superstition thus entailed an error on succeeding ages, which no light of Reformation has been able fully to clear away; for it still remains the relic of a dark period, and an affecting proof of human imperfection and prejudice.

The only change however which took place respected the *subject*: for the mode of baptism by immersion continued for ages. At a much later period sprinkling was substituted, yet only by a part of the Christian world, and that part comprised those who were under the influence of the Popes. The Greek Church, to which the Russians now belong, preserved immersion, and still baptize in that manner. The celebrated Dr. Whitby, a learned divine of the Church of England, bears ample testimony on the subject before us, in his Commentary on Romans vi. 4. He says, "Immersion was religiously observed by all Christians for thirteen centuries, and was changed into sprinkling without any authority from the Author of this institution. It were to be wished that this custom were again of general use."

Several of the ancient Fathers protested against this unscriptural innovation; amongst whom were Tertullian, and, considerably after, Gregory Nazianzen; but they could not prevent the extension of the evil.§ The ancient mode of baptism continued, however, to be extensively practised through all the countries where Christianity had obtained; and that it had not fallen into disrepute at that period, is evident, from the fact, that history records the baptism of five Emperors of Rome, viz., Constantine, Constantius, Gratian, Valentinian II., and Theodosius I.: also, of nine great men in the

\* Mag. Cen. Cen. 1, lib. 2, p. 496. Ign. Letters to Polycarp. Jus. Apology. Clem. Alex. Epis. 3. † Appendix to Mosheim.

‡ Canon of Milev. Coun. Carth. Coun. Magd. Cent. 5, p. 1223.

§ Rob. Hist. Bap. 162.

Greek and Latin Churches,—Basil, Gregory Nazianzen, Nectarius, Chrysostom, Ambrose, Jerome, Augustin, Alypius, and Adeodatus.\* One of these, Jerome, thus expresses his opinion on the subject: “The Lord commanded his Apostles that they should first instruct and teach all nations, and afterwards should baptize those that were instructed in the mysteries of the faith.”† He advances this as an argument against those who advocated the new doctrine of infant baptism, and at the same time states this fact,—“In the Eastern Churches the adults only were baptized.” Within the same period the Councils of Carthage, Laodicea, and Neocessaria ordered that suitable enquiries should be made concerning the candidate for baptism; the latter declared that “confession and free choice are necessary to baptism.”‡ But it was gradually discontinued, under the authority of Popes and their Councils, and finally renounced by what was then called the Church.§

Hitherto baptism had been administered in open waters, but now spacious and splendid buildings were erected for Christian worship, having baptistries, something like baths, with pipes for the introduction and removal of water. They had also vestries for dressing and undressing, with male and female departments.|| Such is the general arrangement of Baptist Meeting-houses at the present day.

It is proper to notice here, that after the introduction of infant baptism, it frequently happened that those who had been baptized in infancy, were, by their own desire, baptized on a profession of their faith, considering their former baptism unscriptural, and of no avail. From this circumstance arose the word anabaptism, which signifies re-baptizing. It will be seen that opposition was speedily aroused against this adherence to original institution.

The Milevitan Council, assembled in the year 402, ordained, “that they be anathematized who deny that children are saved by baptism.” The Council of Carthage in 416 ordained “that they be accursed who deny that little children are freed from perdition by baptism.” The fourth Lateran Council made a law to banish them for heretics—and the Monarchs joined with the Popes and Bishops in denouncing and extirpating them.¶

In the year 413, an edict was published by Theodosius and Honorius, to the effect that, whoever was baptized should, as well

\* Dr. Wall.

† Jerome on Matt.

‡ Mag. Cen. 4. 417.

§ Twisk Chron. p. 164.

|| Du Fresne on St. Sophia, at Constantinople.

¶ See the Canons of those Councils.



as the administrator, be put to death.\* Thus the Baptists became the victims of persecution, and for ages afterwards did they maintain the honourable character of martyrs. We now have to trace their history, extending through several centuries, and comprehending all parts of the world, in the edicts of Emperors and Councils, guided as we proceed, by the light of persecution. Still did they live, and so numerous where they, that an ancient record states, "their preachers could travel through the whole German empire, and lodge every night at the house of one of their friends."† They were burnt, beheaded, and drowned; but, as Pope Pius II. said, "neither the decrees of Popes, nor armies of Christians, could extirpate them;"‡ and, notwithstanding the bloody persecutions to which they had been exposed, Dr. Mosheim says, that in 1160, there were 800,000 who professed this faith.§ Thus did things continue till the Reformation dawned, when, encouraged by the dauntless conduct of the Reformers, they came forth from their hiding places. "This sect," says Mosheim, "started up all of a sudden, in several countries, at the same time, and at the very period when the first contests of the Reformers with the Roman Pontiffs drew the attention of the world."||

The Reformation produced beneficial changes in the religious institutions of Europe, and though the Baptists were still exposed to persecution, they felt these changes operating in their favour, and after many struggles, attended with much suffering, they succeeded in forming themselves into distinct societies, and ultimately became a recognized and prominent section of the Christian Church, as they are at this day.

---

#### HISTORICAL REVIEW.

*Africa and the East*—The first Churches were established in the *East*, and spread thence to many distant places; and although infant baptism is supposed to have had its origin in *Africa*, yet, on the other hand, the baptism of believers, and the rejection of infant baptism, are strong features in the history of the Churches of *Africa*, and the regions immediately contiguous; and those features remained prominent for a long period; even after intolerance had patronized error, and had called in the aid of national power. Thus it is recorded,—“About the year 670,

\* Sebast. Frank. fol. 136.    † Twisk. Chron. p. 546.    ‡ Æneas Syl. cap. 16.

§ Vol. 2, p. 544.

|| Vol. 4, p. 427.

Christ's baptism, after the preaching of faith in a right manner, was practised in *Egypt*, and in such esteem, that some in other countries did restore the Christian Religion according to their example, who thus differed from the Church of Rome, and placed religion upon its first apostolic foundation."\*

On that foundation many of the Christians in those distant parts continued to rest, until darkness covered the whole surface, and subsequently the very name of Christian was lost amongst superstition and barbarity. Thick darkness still rests on those regions.

*Europe.*—It has already been observed, that persecution, at an early period, scattered the first Churches. Many of those Christian fugitives found an asylum amongst the Waldenses, a people occupying the beautiful vallies of Piedmont, at the foot of the Alps, who, together with the Albigenses, in the South of France, received the Gospel in the early part of the second century, and practised baptism, a practice which they never fully abandoned.† Those vallies continued a refuge for the oppressed through succeeding ages, and not unfrequently were visited by persecutors who destroyed thousands. From these the principles of truth extended, and the doctrine of baptism became a great leading question with persecutors. "In the ninth century, Hinchmarus, Bishop of Laudun in France, renounced infant baptism, and he and his diocese were accused of withholding baptism from children."‡ About the year 1049, Beringarius, a bold and faithful preacher of the Gospel, was accused of denying baptism to little ones, and hundreds of his adherents were massacred, "for opposing infant baptism," and "for being baptized."§ In the Bishopric of Tryers, in Flanders, and Germany, persecution was carried on with unmitigated severity against the Baptists. It is calculated that 150,000 of them were cruelly put to death.|| Particulars might be easily given to a considerable length, but it cannot be necessary—yet a few specimens may be admitted as confirmatory of the facts just stated.

In 1022, fourteen persons of eminence were burnt at Orleans, in France, for professing Baptist sentiments; others were martyred

\* Jos. Vicecomis. 1. 2. c. 3.

† "The Waldenses and Albigenses did, in this age (the second century,) profess and practice the baptizing of believers." D. Belth. Lydius from Renaius. See also Dr Maclaine, in Mosheim, vol. 3, p. 118, note G. Dr. Allix, on the Churches of Piedmont, and Morland, on the same subject.

‡ Bib. Patrum. Tem. 9. part 2, page 137.

§ Mag. Cen. 11, p. 540. Montanus, p. 83. Baron. annals, Anno 1232. Clarke's Martyrol. and Dutch Mar. ¶ Danvers, p. 112,

on similar grounds in Lower Saxony, under Henry III. the Emperor; at Rome in 1147;—at Parenga and Parma;—in the Bishopric of Toulouse, nineteen were burnt in 1232;—at Marseilles, under Pope John XXII.;—at Crema, in Austria, in 1315;—at Aubiton, in Flanders, in 1373;—at Montpelier, in France, in 1417;—at Augsburg, in Germany, 1517;—at Zurich, in 1527, and in the same year Leonard Skooner, a Baptist Minister, and seventy of his friends were put to death at Rottenburgh, in Germany; finally, John Wouteriz was burnt at Dort, for being baptized in 1572.\*

In the twelfth century the Baptists put forth a confession of faith, asserting, "In the beginning of Christianity there was no baptizing of children; our forefathers practised no such thing. We do from our hearts acknowledge, that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin."† About that time Peter Bruis, who was a pastor amongst the Waldenses, publicly vindicated baptism, and multitudes attached themselves to him, who were called Petrobrussians. He was burnt to death in 1130.‡ Menno Simon, from whom the Dutch Baptists are called Mennonites, flourished about 1530.§

The Christian fortitude of a Baptist named Snyder, who was beheaded at Lewarden, led Menno to examine the doctrine of baptism, and finally to adopt it. Several persecuted Baptists soon rallied around him, whom he formed into a church; and, being a man of great genius and commanding eloquence, he succeeded in spreading his peculiar views through Holland, Gueldderland, Brabant, Westphalia; through the German Provinces that skirt the Baltic and on to Livonia. He was hunted by his enemies, at one period a large reward having been offered for his life, but he survived all his dangers and died peaceably, after a course of great usefulness, A. D. 1561.|| To this we may add the statement of Mosheim, that, "Persons of similar sentiments lay concealed in almost all the countries of Europe, especially in Bohemia, Moravia, Switzerland, and Germany."¶

Holland, with its free institutions,—

" Whose hardy sons rolled back the sea,  
To build the halcyon nest of Liberty."

afforded an asylum for the persecuted Christians, and the Baptists appear to have succeeded in spreading their peculiar sentiments

\* Danvers. † Merning His. p. 738.

‡ Mosheim, vol. 2, pp. 315, 316. Dr. Wall, vol. 2, p. 250.

§ Mosheim, vol. 3, p. 330.

|| Dr. Mosheim, vol. 3.

¶ Vol. 3, p. 320.

extensively. But we fear that they have now sunk into formality or indolence. In France, and some other nations of Europe, persons holding Baptist doctrines might be found, but they do not stand forth prominently before the world, chiefly because of the prevalent spirit of suppression or intimidation displayed by Roman Catholics, or Protestant State Churches. Recently, Mr. Oncken at Hamburgh, the Brothers Mönster in Denmark, and Mr. Lehmann in Prussia, have baptized converts and formed Baptist Churches, but they are all now enduring persecution from the authorities.

#### BRITISH BAPTISTS.

*England* undoubtedly received the Gospel in the days of the Apostles, and its ecclesiastical history plainly proves that thousands were baptized according to the primitive model.\* About the same time, or soon after, Wales was visited by Christian teachers; and when Austin visited this country, about the year 600, he found a society of Christians at Bangor, consisting of 2,100 persons, who were afterwards destroyed because they refused to baptize infants at the command of the Pope.†

Austin was sent to England by Pope Gregory the Great, for the purpose of promoting the subjection of the British to the Papal See. He advanced the leading doctrines of the Romish Church, amongst which he ranks infant baptism, and exhorted the people implicitly to receive his dogmas. Some yielded to the influence which he exercised, but a goodly number resisted, amongst whom the Christians at Bangor are numbered. Austin, therefore, has the credit of introducing infant baptism to England, for before that time it was unknown; it came as an appendage of Popery, and from that period dark superstition ruled over Britain. Little is known of the succeeding centuries down to the Reformation, except what respects the most abject mental and moral vassalage on the one hand, and the most iron-handed intolerance on the other. During that interval, many of the Continental Baptists visited England, seeking refuge from the persecution which raged against them. During the reign of William the Conqueror, a considerable number came over from France, Germany, and Holland, and so greatly did they prevail,

\* Gildas, De Vict. Aur. Ambros. Fuller's Ecclesiastical History.

† Bede. Dupin's Eccl. His., vol. 5, p. 90. Lloyd's Breviary of Britain, p. 70. Fabian's Chron., part 5, p. 125. Fox's Martyrs, vol. 1, p. 135. Fuller's Church History, p. 61.

that Lanfranc, Archbishop of Canterbury, wrote a book against them; for not only the poor, but some of the noble families adopted their sentiments. Their spirit, however, was too liberal, and their principles too pure, for the times; and as monarchy was leagued with Popery, we cannot be surprised that so few traces are found of their subsequent career. But early in the 12th century, some of the Waldenses, coming into England to propagate the gospel, were apprehended and examined before a council assembled at Oxford by the command of Henry II, and on confessing themselves followers of the Apostles, and rejecting infant baptism, they were branded on the forehead with a red hot iron, and treated with merciless rigour. Baptists were afterwards found in Herefordshire and South Wales. At the Reformation, the Baptists came to light again.

Two circumstances connected with that period are prominent in the history of the Baptists,—the publicity into which they emerged, and the hostility which was evinced against them; these are exhibited in the extraordinary movements of the parties then in power.\* In 1536, the national clergy met in convocation, declared the sentiments of the Baptists to be “detestable heresies, utterly to be condemned.” In 1538, a commission was given to Cranmer, Archbishop of Canterbury, and others, to proceed against Baptists, and burn their books; and on the 16th of November in the same year, a royal proclamation was issued against them, and instructions sent to the justices throughout England, directing them to see that the laws against the Baptists were duly executed. Several were burnt to death in Smithfield, and of those who fled to foreign parts it is recorded that some were martyred. Brandt writes thus, in his History of the Reformation, “In the year 1539, thirty-one Baptists, that fled from England, were put to death at Delft, in Holland; the men were beheaded, and the women drowned.”

One conclusion is fairly deducible from these narrations,—that the Baptists at that period were not few nor insignificant. Bishop Latimer, in a sermon which he preached before King Edward the Sixth, referring to the events of Henry’s reign, observed, “Baptists were burned in different parts of the kingdom, and went to death with good integrity.”† The Reformation begun by Henry was carried on under Edward; but to the oppressed Baptists of those times no

\* King Henry’s Creed. Burnet’s History of the Reformation. Brandt’s History of the Reformation. Ivimey’s History of the English Baptists.

† Latimer’s Sermons,



mercy was extended. Such was the furious bigotry with which they were pursued, that when King Edward passed an act to pardon Papists and others, the Baptists were excepted; and in the following year, 1547, a fresh commission was issued to the Archbishop "to search after all Baptists," and under that commission the celebrated Joan of Kent, who was a Baptist, was burnt on the 2nd of May, 1549. Several others shared the same fate.\*

That such proceedings should have been pursued by the very men who were, at the same time, bursting through the trammels of religious despotism, seems almost incredible. But who were they? Henry the Eighth was a licentious and unprincipled tyrant, and the same tyrannical disposition that led him to murder his wives, prompted him to wrest the power from the Pope, and to proclaim himself the "Head of the Church." Edward was a mere stripling; the tool of the bigoted prelates who surrounded him. They had but half emerged from the darkness and intolerance of Popish superstition; they protested against many errors of the Romish Church but their protest was uttered with the spirit of inquisitors,—a dark feature in the character of the Reformers generally; it was the spirit of the times of which those otherwise eminent men could not wholly divest themselves.†

The reign of Mary is well known to have been cruel, even to ferocity. One circumstance in Baptist history accords with the spirit of that execrable reign. A man named David George, a Dutchman was disinterred in St. Lawrence's church, three years after his death, and his body was burnt, because it was discovered he had been a Baptist.‡ This relentless cruelty against the Baptists continued even under Queen Elizabeth. A royal proclamation was issued, in which it was ordained that all Baptists, and other heretics, should leave the land; but they seemed to gather fortitude, for some formed themselves into separate societies; and in 1575, the seventeenth year of Elizabeth's reign, a congregation of them was found without Aldgate, London, of whom some were banished, twenty-seven were imprisoned, and two were burnt to death in Smithfield.§ John Fox, the celebrated author of the "Book of Martyrs,"

\* Hist. Refor., vol. 2. Neal, vol. 1. Strype's Life of Cranmer.

The youthful king addressed to the barbarous prelate this pathetic but unavailing remonstrance, "My Lord, will you send her soul to hell?"

† When the magistrates of Zurich consulted Zuinglius on the fate of some poor Baptists, "Drown the dippers," said the Reformer.

‡ Crosby's History, vol. 1, p. 63. § Crosby, vol. 1, p. 79. Ivimey, vol. 1, p. 108.

penned a most eloquent letter to the Queen, on their behalf; but in vain. This great, but imperious woman was not to be moved. She was a Tudor; and this was the blackest act of her reign.

It was a peculiarly interesting characteristic of primitive Christians, that notwithstanding the overwhelming power of potentates and priests against which it had to contend, opposition seemed but to augment its strength and to accelerate its progress; so it was with the persecuted Baptists. Two years after the event just referred to, Dr. Some, a churchman of great note in the reign of Elizabeth, wrote a book against the Puritans, in which he inveighs against the Baptists, stating, in the language of complaint, that they had "several conventicles in London, and other places; that some of their ministers had been educated at the Universities, and that they held heretical opinions."\* Under the following reign, James the First, we find them acting with more boldness than they had hitherto done, though they were not free from persecution. They published a treatise, justifying their principles of dissent; petitioned the king for relief from persecution; and, in 1618, published a book, translated from the Dutch, on baptism,—the first that was published on that subject in the English language. From that time they spread with great rapidity throughout all parts of the empire, sharing largely in the privations which attended the Puritans during the troublesome scenes of succeeding years.† The first regularly organized Baptist Church of which we possess any account, is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England.‡ It was formed on the principles of the General Baptists§ In the year 1633 the first Particular Baptist Church was formed in London, under Mr. Spilsbury. During the reign of Charles the First, the Baptists gained so much celebrity, that a public dispute was held between four of their ministers and a learned divine of the Church, Dr. Featly; who, the following year, published his version of the disputation under the amusing title "The Dippers Dipt, or the Anabaptists ducked and plunged over head and ears at a disputation in Southwark." In this book he makes the following complaint against the Baptists:—"This sect, among others, hath so far presumed on

\* Ivimey, vol. 1, p. 108.

† Crosby, Ivimey, and Danvers supply copious information on these subjects.

‡ At Gainsborough, Lincolnshire.

§ See on this, and other points connected with this history, Mr. Adam Taylor's valuable "History of the General Baptists."

the patience of the state, that it hath held weekly conventicles, re-baptizing hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy; yea, and challenged some of our preachers to disputation." Six years after this, Bailey of Glasgow published a work, in which he thus alludes to them: "Their number, till of late, in England, was not great, and the most of them were not English, but Dutch strangers; but under the shadow of Independency, they have lift up their heads and increased their number above all sects in the land; they have forty-six churches in and about London; they are a people very fond of religious liberty, and very unwilling to be brought under bondage of the judgment of any other." It was in vain for Bailey to complain, for Edwards to calumniate, or for Baxter to write against their principles and practice; for their cause made rapid progress, achieved many victories, and obtained a multitude of disciples. Their prosperity excited bitter hostility, and the infatuated monarch was induced to publish edicts against them, but his own troubles prevented the accomplishment of the object contemplated.

In the year 1650, the Baptist Churches began to form themselves into associations; and three years afterwards, an epistolary correspondence was opened, including the English, Scotch, Irish, and Welsh Churches. During the Commonwealth, they were distinguished in various ways. Some of their ministers, possessing University honours, preached in parish Churches; and some of their members, as Sir Henry Vane, and General Harrison, occupied high posts under the Government. The name of the mighty MILTON, too, is connected with that period.\* Amidst the changes which followed, much suffering was endured, but great glory resulted from the exhibition of Christian principles. Amongst the conspicuous objects of the times under consideration, we have to notice the character and sufferings of Thomas De Laun, Benjamin Keach, and JOHN BUNYAN, immortal names—illustrious men of the Baptist Denomination.

In a letter written to Cromwell, by a disaffected officer in the army, the following reference is made to the Baptists: "Have they not filled your towns, your cities, your provinces, your islands, your castles, your navies, your tents, your armies, your courts? your very council is not free; only we have left your temples for you

\* Neal's History of the Puritans. Palmer's Nonconformist's Memorial. Taylor's and Ivimey's works.



to worship in." After making due allowance for exaggeration, this language warrants the conclusion that the Baptists were very numerous in those days. Probably there never was a period in the history of England, when the practice of adult baptism by immersion made more rapid or more general progress, than during the Civil Wars and the Commonwealth; a period in which the human mind awoke from the sleep of ages, and long-received opinions were brought to the test of reason and revelation. Alluding to the discussions about baptism in the assembly of divines, Neal himself acknowledges the opinion of the Baptists "began to increase wonderfully out of doors." Many circumstances combined to favour their cause and to facilitate its prevalence. The dominant church was in a state of entire prostration. The sword of the Civil Magistrate was sheathed. The rights of conscience were respected; controversies were carried on by the *pen* and by the *tongue*; public discussions were held in various parts of the kingdom between Baptists and Pædobaptists; the press teemed with pamphlets and books on the disputed question. Baptist ministers itinerated through every county, preaching, and baptizing their converts; persons of all ranks were thus led to examine the points at issue; and the examination was favourable to the spread of our distinctive principles. Episcopalians were alarmed; Presbyterians were enraged; and Independents reasoned against the wide-spreading heresy. Baxter endeavoured to arrest its progress by misrepresentation; by declaring immersion dangerous to health, a sure means of death, a breach of the sixth commandment and *flat murder*. To the practice of dipping in cold water he ascribes the following catalogue of complaints,—“apoplexies, lethargies, palsies, consumption, debility of the stomach, almost all fevers, convulsions, spasms, and tremors! all hepatic, splenic, pulmonic persons, and hypochondriacks, would soon have enough of it. In a word, it is good for nothing but to dispatch men out of the world that are burdensome, and to ranken churchyards. I conclude, if murder be a sin, then dipping ordinarily over head in England is a sin, and if highway murderers are not to be suffered in a commonwealth, then judge how these Anabaptists are to be suffered.” Notwithstanding this abuse and misrepresentation, the principles of the Baptists continued to spread in all parts of the kingdom; their “Churches had rest and were edified, and walking in the fear of God, and in the comforts of the Holy Ghost, were multiplied.”

But in the year 1660 came the restoration of Charles II., so

fatal to the liberties of Englishmen, and notorious for destroying nearly all the safeguards of morality and religion,—a period in which the advocates of non-resistance and apostolical succession took vengeance on those who beforetime had opposed their leaders in parliamentary debate, and annihilated their armies in the field of battle. Through that and the following reign, most of the Dissenters were made “a spectacle to the world, and to angels, and to men.” In those afflictions the Baptists had their full share; they were “persecuted, but not forsaken; cast down, but not destroyed.” At length came the glorious Revolution, which restored to our long insulted and oppressed country its liberties and rights.

In the year 1689, the English Particular Baptists, availing themselves of the liberty recently secured, convoked a general assembly, which was held in London. It consisted of the representatives of one hundred congregations, who decided on putting forth a “Confession of Faith,” containing all the leading peculiarities of doctrine and discipline by which they were distinguished. Thus, as we have seen, the Baptists acquired strength in the seventeenth century; they consolidated their energies; their Churches greatly multiplied through the British empire; and from that time forward they maintained their ground, and advanced to their present prosperous condition. It may not be unworthy of notice, that the last martyr who was burnt in England was Edward Wightman, a Baptist of Burton-upon-Trent. He was condemned by the Bishop of Lichfield and Coventry, and was burnt at Lichfield, April 11th, 1612.\*

*Wales*, it would appear, has never been without Baptists, and in all probability she never will. In dark and troublous times, her then inaccessible recesses afforded shelter to brave or pious men, from kingly and priestly power. The Baptists are now very numerous in the principality, and are increasing with amazing rapidity.

*Ireland*, whose religious history has presented such an anomaly to that of England and Scotland, owing probably to the injustice and oppression her people have for ages endured, has but few Baptist churches. The Baptist Irish Society, with its bible readers and itinerant preachers, has for some years laboured with much patience and perseverance, and not without success; but little hope can be entertained of making any extensive impression upon a people, smarting beneath burning wrongs inflicted by men calling themselves Protestants!

\* The warrant for his execution may be found in the Baptist Magazine, vol. 2, page 238.

*Scotland.*—The first Baptist Church in Scotland is said to have been formed by Mr. M'Lean, in 1765. But this must be a mistake, as there is mention of a Church formed there, out of the soldiers of Cromwell's army; and in 1653, letters passed between the Irish and English Churches, in which there are references to the Churches in "England, Scotland, and Wales."\* Mr. M'Lean, however, is the acknowledged founder of "the Scotch Baptists,"—a designation which is understood to specify a distinct and peculiar section of the Baptist Denomination. The first of these Churches was formed by Mr. M'Lean, in the year before mentioned, at Edinburgh; others were formed in different parts of Scotland, and a few in England. Their leading peculiarities, in the earlier part of their existence, were a plurality of Elders or Pastors in each Church, and weekly communion; to which numerous other forms of worship and articles of faith have since been added. A considerable number of Baptist Churches exist in Scotland, some of which are large and respectable, and are constituted on the same principles as the English Baptist Churches.

#### AMERICAN BAPTISTS.

There are some most interesting facts connected with the History of the Baptists in America. In 1631, the Rev. Roger Williams, who had been a Clergyman of the Church of England, but, disliking its formalities, seceded and ranged himself with the Nonconformists, fled to America from the persecutions which then raged in this country. The great principles of civil and religious liberty were not then understood in the Western World, and as Mr. Williams was a man of intrepid firmness in advocating those principles, we are not surprised at the excitement and opposition which his doctrines awakened. He settled first at Boston, New England, the magistracy of which condemned his opinions, and subsequently sentenced him to banishment. Under that cruel act of legislation he was driven from his family, in the midst of winter, to seek for refuge amongst the wild Indians. After great sufferings, having conciliated the Indians, he commenced the formation of a Colony, to which he gave the name of *Providence*, situate on Rhode Island, a name which it still bears.

Thus he became the founder of a new order of things. Several of his friends afterwards joined him, and in that infant settlement

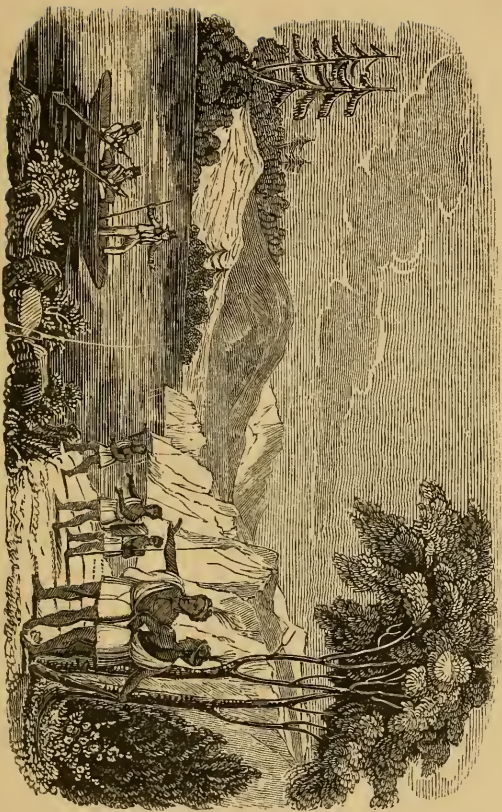
\* Jones's Dictionary of Religious Opinions, p. 25. Rippon's Register, p. 13.

he sustained the two-fold character of Minister and Lawgiver. He formed a constitution on the broad principle of civil and religious liberty, and thus became the first ruler that recognized equal rights. Nearly a century and a half after that, when the Americans achieved their independence, thirteen of the States united in forming a Government for themselves, and adopted that principle.

Drs. Cox and Hoby in their "Baptists in America" observe:—"Roger Williams was one of the most extraordinary men of the age; and when we consider his liberality at that period, we cannot but regard him as almost a prodigy. He contended that church and state were separate, and that the land could not be lawfully taken from the Indians without their consent; that '*civil magistrates, as such, have no power in the church, and that Christians, as such, are subject to no laws or control but those of KING JESUS.*' These were alarming doctrines for those times. He was summoned before synods, and threatened with excommunication, but he stood firmly to the faith; and after repeated trials and persecutions, he was banished as a pest in society, and an officer was despatched to put him on board a vessel and send him to England. He was warned of his danger, and, rising from his sick bed, fled and built his wigwam within the jurisdiction of Plymouth colony. But Massachusetts demanded that he should be delivered up, and Governor Winslow, not having sufficient firmness to protect him, secretly advised Williams to leave the jurisdiction of Plymouth. He threw himself into a canoe with his companions, floated down the stream, and rounded the point of Tockwotton. Life or death seemed, under God, to depend upon the manner in which they were met by the Indians, who watched their approach, when the salutation from one of the savages, '*What cheer!*' assured the outcasts of a friendly reception. To commemorate the goodness of God, who had thus guided and preserved them, they ultimately gave their settlement the name of "Providence." No cross was reared, no standard was planted, no monument was erected, no coins were buried, and not even a record was made, for these wanderers were destitute of paper and books. And this was the spot on which one of the most thriving cities of the United States now stands. It was here the true principles of toleration were planted, and have since flourished. The Indians had no such quality as intolerance among them, and with them Williams was free to enjoy his own opinions unmolested."

It has been well observed that the millions in both hemispheres who are now rejoicing in the triumph of liberal principles, should

Roger Williams escaping to the Indians.







unite in erecting a monument to perpetuate the memory of Roger Williams, the first Governor who held liberty of conscience to be the birthright of man.

In the year 1639, Mr. Williams formed the first Baptist church in America. About this period, severe enactments were enforced against Baptists and Quakers. In 1636, it was enacted, that "if any Christian shall openly condemn the baptizing of infants, or shall purposely depart from the congregation at the administration of that ordinance, he shall be banished." But although Episcopalians and Puritans united to persecute Baptists and Quakers,—Baptists or Quakers never persecuted them. In after years, they were annoyed by demands, or taxes, for ecclesiastical purposes, which they uniformly resisted. In 1774, the Baptists held a day of fasting and prayer "in behalf of our poor blind persecutors, and for the releasement of our brethren." They now made a strong effort to secure full liberty of conscience, cheered on by those distinguished patriots, Henry, Madison, and Jefferson, and they succeeded in abolishing the attempted Episcopal Hierarchy.

In February, 1785, a law for the establishment and support of religion was passed in Georgia, through the influence of the Episcopalians. It embraced all denominations, and gave all equal privileges; but in May, the Baptists remonstrated against it, sent two messengers to the Legislature, and the next session it was repealed. In both ministers and members they were much more numerous than any other denomination. Their preachers might have occupied every neighbourhood, and lived upon the public treasury; but no—they knew that Christ's "kingdom is not of this world," and believed that any dependence on the civil power for its support tends to corrupt the purity and pristine loveliness of religion. They therefore preferred to pine in poverty, as many of them did, than allow or sanction an unholy marriage between the church of Christ and the civil authority. The overthrow of all the above-named odious laws is to be attributed to their unremitting efforts: they generally struck the first blow, and thus inspired the other sects with their own intrepidity. It is owing to their sentiments, chiefly, as the friends of religious liberty, that no law abridging the freedom of thought or opinion, touching religious worship, is now in force to disgrace our statute books. It is not here asserted, that but for their efforts, a system of persecution, cruel and relentless as that of Mary of England, or Catherine de Medici of France would now have obtained in these United States; but it is asserted

that the Baptists have successfully propagated their sentiments on the subject of religious liberty, at the cost of suffering in property, in person, in limb, and in life. Let the sacrifice be ever so great, they have always freely made it, in testimony of their indignation against laws which would fetter the conscience. Their opposition to tyranny was implacable, and it mattered not whether the intention was to tax the people without representation, or to give to the civil magistrate authority to settle religious questions by the sword. In either case, it met in every Baptist an irreconcilable foe.

The question may be asked, how should this denomination, in its sentiments of religious liberty, be so much in advance of the age? The form of church government, established by the Puritans, was a pure democracy, and essentially that of the Baptists. True; but in the reception of members, the two denominations differ widely: while a large portion of the former come into the church by birth, or mere form, the latter enter on their own responsibility. From the first, the Baptists seem to have perceived the truth on this subject. Whether they derived it from particular texts, or from the general principles of the Bible, it is not now for us to inquire. Their knowledge on this subject is coeval with their existence as a distinct people. Religious Liberty is a Baptist watchword, a kind of talisman, which operates like a charm, and nerves every man for action. But while the Baptists have been the undeviating friends of *religious* liberty, at the same time they have laboured, and suffered, and made sacrifices for *civil* liberty. The patriotism of no class has burned with a purer or steadier flame,—none other has exhibited a loftier attachment to country and to civil rights. Washington himself declared that the Baptists “have been, throughout America, uniformly, and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution.”

Involuntary respect goes forth to the man who brings to light some great and useful truth in the sciences or in the arts. Such was the discovery of the art of printing,—the power and uses of steam,—the true theory of the solar system: but what are these in comparison with the great moral truth which the Baptists have held forth before the public eye for centuries?—a truth, without which life would be a burden, and civil liberty but a mockery. Nor is this all. While the Baptists have always defended the principles of religious liberty, they have never violated them. They have had but one opportunity of forming a system of civil government, and they so formed it as to create an era in the history of civilization. In the



little Baptist State of Rhode Island, was the experiment first attempted of leaving religion wholly to herself, unprotected and unsustained by the civil arm. The principles, which were here first planted, have taken root in other lands, and have borne abundant fruit. The world is coming nearer to the opinions of Roger Williams; and so universally are his sentiments now adopted in this country, that, like other successful philosophers, he is likely himself to be lost in the blaze of his own discovery. \*

The Baptist churches of the United States have multiplied exceedingly, and they now assume a leading attitude amongst the religious communities of that vast republic. One sad and shameful stain rests upon *some* of their churches and ministers, as upon some of those of other denominations—they sanction slavery!

IN concluding this brief historical sketch, it may be necessary to observe that the term, "Baptist Denomination," will apply either to individuals or churches, though it is usually employed with reference to the latter. In the middle and succeeding ages there were individuals, who professed Baptist sentiments, mixed up with the general body of Christians,† and scattered over a wide surface, to whom we assign the designation by which we are distinguished; yet not as members of a distinct body, nor as maintaining doctrines similar to those now held by Baptist Churches, but as they avowed certain principles, and pursued a certain line of conduct with reference to baptism. In doing this, however, we have the example of the historians, from whose records we have derived our information, and to whom we can the more confidently refer, as they bear testimony to the existence of a profession which they heartily despised. In later times, this distinctive appellation has been appropriated by Baptists, as existing in separate societies from other Christians, and, in their collective form, the term, "Baptist Denomination," is their cognomen in the Christian world.

It is concluded from the above details, that the first Christians were Baptists; that the baptism of infants took place about the fourth century; that persons professing the peculiarities of the Baptists were found in all ages and in different parts of the world; and that throughout all the changes which attended the progress of

\* This, and the three preceding paragraphs, are extracted from the "Christian Review," an American publication. They may seem to anticipate our next subject, but they were so closely united with historical facts, that it appeared inconvenient to separate them.

† Mosheim, vol. 4, p. 428.

years,—the reign of error,—the usurpation of Antichrist, and the dominion of English Episcopacy, they were marked by each dominant party in ancient and later ages, as objects of persecution; their baptist sentiments forming one of the charges brought against them.

We have seen, that along the stream of eighteen centuries, amidst the barbarous superstitions and cruel persecutions of dark and iron ages, the apostolic doctrine of baptism was preserved, like the element of Christian truth, an imperishable principle, derived from God, and sustained by him through all dangers. The people, who were the depositaries of that doctrine, were natives of different regions, dissimilar in their habits, and incapable, from their scattered and persecuted condition, of forming any alliance, or recognizing any common standard of Christian doctrine; but, in maintaining the principles of primitive baptism, already laid down, they preserved the essence of the Gospel, and may be regarded, in the Apocalyptic sense of the term, as *witnesses for the truth* throughout the reign of superstition.\* We contemplate our present position with an emotion of Christian joy, accompanied with an earnest desire for greater prosperity; and, encouraged by the prophetic announcements of the Sacred Volume, anticipate an era of redemption for mankind, and of triumph for the Church of God; when Christianity, dignified with age, shall reassume its primitive peculiarities, and, in the extent of its influence, as in the richness of its manifestations, shall infinitely surpass its primitive glory.

#### PRINCIPLES OF THE BAPTISTS.

Liberal and independent principles, with a resolute opposition to every species of usurpation over conscience and religion, whether assumed by Pope or King, have always characterized the Baptists. Such principles were avowed by the Redeemer himself, and they eminently distinguish the Baptist Denomination at the present period. Dr. Mosheim, a Lutheran divine, who wrote a valuable work on Church history, states that the following position was maintained by the ancient Waldenses; “That the kingdom of Christ, or the visible Church he had established upon earth, was an assembly of real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to

\* Mosheim, vol. 4, pp. 428, 429. Edwards, His. Red.

correct and transform transgressors." "This principle," says Mosheim, "is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Baptists in Holland;" and we may add, of the Baptists in every part of the world at this moment. Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the authority of God. It is the privilege of man to investigate truth for himself; "Judge ye what is right," said the Saviour. God therefore does not exercise his authority in arbitrary dictation over the judgment and conscience of man, but appeals to the reasoning faculties of his creatures, for the truth and justice of his claims. On this ground the Baptists of ancient times rested their arguments in opposing legalized and established opinions. They maintained that man cannot be born into a system of faith, nor pledged in infancy to a form of religion. They acknowledged no clerical or secular domination, but scorned with becoming indignation every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator. From those ancients we boast our descent, for we inherit their principles,—principles, which, from the high authority that sanctioned them, and the sacred channels through which they have been transmitted, are commended to the Christian feeling and enlightened judgment of all who bear the Christian name; principles which are venerable for their antiquity, and, having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the Church; with the names of Apostles, of Confessors, of Martyrs, and from us shall they travel down to that Millennium day, when TRUTH will sway her sceptre over a regenerated world!

"Them that honour me I will honour," saith the Lord, and the promise has been fulfilled. An eloquent living writer justly observes,—"Successors of the greatest of men, the Baptist of the Jordan, they have inherited his commission "to prepare the way of the Lord." Permit me to ask—Who, after having

"Kept God's truth so pure of old,  
When all our fathers worshipt stocks and stones,"

and while Luther was in the cloister, paved the way to the Reformation? Undoubtedly the Baptists of the Alpine Vales,—who, being scattered abroad by persecution, went everywhere preaching the word. Who were the first in modern times, to understand and

struggle 'for unfettered liberty of conscience in religious affairs? The Baptists,—alike in Germany, in America, and in England. Who conceived, and put into operation, the plan of the Bible Society? A Baptist. Who aroused the missionary spirit of the church, and commenced those embassies of mercy to the pagan world, whose triumphs are now so resplendent? Baptists. Who have taken the lead as translators of the word of life into the languages of the heathen? Baptists. To whom belongs the honour of striking the death-blow of British negro slavery? To Baptists.”\*

In the constitution of a Baptist Church conversion is essential to membership; for no child can be born a Baptist, and no adult can be admitted to communion until the Christian character is formed; membership is then matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, and no general standard is recognized; so that a wide difference is perceivable between the Baptists, and the Churches of Rome and England. The whole apparatus of a systematic priesthood; of catechisms, creeds, and books of prayer; of laws and formularies, formed for the very purpose of trampling on the right of individual judgment; together with the acts of uniformity, and courts of Inquisition, which religious despotism had formed, have always been regarded by Baptists as unhallowed innovations on the intellectual and moral property of man. Against such innovations have they always loudly protested; and still protest. On the subject of baptism the following positions are maintained.

1st, That baptism commenced with the Christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, but revealed as a positive law of the kingdom of Christ.

2dly, That baptism is only scriptural as administered by immersion of the whole body in water.

3dly, That it cannot be scripturally administered to any, but on a profession of faith in Christ Jesus.

4thly, That, as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form the great line of separation between the Church and the world.

In closing this sketch, one enquiry forces itself on our attention. Why were the Baptists so cruelly treated in every age, and by every power? It was not that at any period they were, in a political sense, of such importance as that their existence might be deemed

\* “God’s Testimony to Baptism,” just published.

dangerous, and their extinction necessary to the safety of a State, but there was, as when Christian truth commenced its march, a mysterious power that acted on the fears of rulers, and they were alarmed they knew not why. Let it be observed that the element of freedom is identified with the doctrine of Adult Baptism, for on the free exercise of judgment and choice, it has its foundation. A Baptist, therefore, cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression.

Here, then, we find the source of the wrongs which they endured. Wherever they are found, they appear as the champions of freedom, the friends of truth and humanity,—hated by tyrants, but admired by the enlightened and the free. With the progress of liberty in England, they have always been associated, and we have seen the distinguished part they took in its establishment in the United States.

“By no denomination of Christians are the great principles of civil and religious liberty better understood, and by none in times past have they been more strenuously defended, than by Baptists. Who more eloquently pleaded for them than JOHN MILTON? Who more patiently and manfully suffered for them than JOHN BUNYAN? And they were both Baptists. Nor is our denomination unmindful of its duty at the present juncture. Our ministerial brethren and respected laymen throughout the country are, we believe, taking part in all public measures relating to the subject. It is not to be concealed, that we consider the *union of church and state* to be the foundation of all our wrongs. Out of this root all our grievances have grown; and through these grievances may be partially redressed, we state plainly, that nothing short of an entire severance of things ecclesiastical from things civil can give us satisfaction. We do not affect to hide our real sentiments. We make a surrender, no, not of one jot of that precious liberty wherewith Christ has made us free. His kingdom knows nothing of compulsion, or of a state church. Every concession we gain must and will be used by us only as a vantage-ground, from which to achieve further victories, till all religious sects are left upon equal terms, and CHRISTIANITY purged from every earthly adhesion, be left to run her race of glorious and triumphant benevolence through the world—unfettered, unaided, and alone!”\*

\* Baptist Magazine.



STATISTICS OF THE BAPTISTS.

IN order further to elucidate the preceding brief history, the following statistics, extracted from the "Report of the Baptist Union" for 1842, are given. This Union was formed in 1812. The annual meeting was held in London, as is its custom, in the month of April. The accounts may therefore be more properly dated January, 1842. This year, the Rev. J. G. Pike, of Derby, Secretary of the General Baptist Missionary Society, was chairman, and resolutions were passed—in favour of forming a Denominational Library in London,—of sympathy with our suffering brethren in the Continental Baptist Churches,—rejoicing at the progress of the Anti-slavery principle in America, and cheering on its advocates,—condemnatory of slavery in our East Indian Empire,—against Ecclesiastical exactions, and for the entire abolition of Church Rates,—protesting against Established Churches, and the new heresy, called Puseyism,—joy at the arrival of the Jubilee of the Baptist Mission,—and two others, which, because of their importance, we copy:—

"That the facts that, in 894 churches of the Baptist denomination, there was in the year now reported, a clear increase of 9,366 members—that this augmentation gives an average annual rate of increase of  $10\frac{1}{2}$  members per church—and that the annual rate of increase in the denomination has tripled itself within eight years—afford matter of devout congratulation and humble gratitude."

"That the Union record their deep sense of gratitude to Almighty God for the favour which he has mercifully shewn to the denomination during the past year, as apparent in the numerical increase of the Churches; which they trust they may regard as a token that the energies of their brethren are, with growing zeal and fidelity, put forth in his cause, and as a pledge that yet greater mercies are in reserve for them."

It may, also, be necessary, for the sake of our young readers, to explain that the Baptist denomination in England is divided into two sections,—the General or Arminian, and the Particular or Calvinistic; although there may be found many in both sections who agree in sentiment. They have each their Home and Foreign Missions, Colleges, &c. The Particular Baptist churches meet in Local Annual Associations, and are by far the most numerous. By them the Baptist Union was originated and is carried on. The General Baptists are found chiefly in the Midland Counties, and have quarterly Local Conferences, and an aggregate Annual Meeting, called the Association, which furnishes its report to the Baptist Union. This year, the seventy-third Association was held in London; the Rev. J. Goadby, of Leicester, was chairman. Resolutions

were passed—removing their College to London,—congratulating their Particular Baptist brethren on the Jubilee of their Mission,—disapproving the regulations for dissenting paupers in Union Workhouses,—against taking oaths,—of sympathy for the suffering poor,—and a strong one against American Baptist churches patronizing slavery. Bribery at Elections was condemned, and Dr. Carson's new work was recommended. A congratulatory address, was also adopted, to the Queen, on her escape from another attempt on her life. Members, 16,237; baptized, 1,351; clear increase, 570. Meeting-houses, 194; Sabbath-scholars, 20,170; teachers, 3,240. But these returns are, as usual, not complete. Each Church sends a written report of its state, which is printed in the Minutes. Four new churches were admitted this year. A committee is appointed annually, to examine into the moral and mental qualifications of ministers invited to supply the churches: some churches do not recognize the committee, but act on their own discretion.

From the Report of the Baptist Union, we also gather, that—thirteen new churches had been formed during the past year,—thirty-nine new meeting-houses had been built,—and twenty-two enlarged,—ninety-five ministers had been ordained or settled, and twenty-two, some of them pillars, had been removed by death. The Reports are imperfect as to the number of Sabbath scholars, but many thousands are in the schools; which are, for the most part, prosperous and increasing. Two new Colleges, one at Birmingham, and the other at Norwich, are contemplated by the Particular Baptists.

The following is a list of Baptist Associations. Those marked thus (\*) are in the Baptist Union. The figures denote the date of its formation, and the number of its churches.

Midland, 1665, 22; \*Northern, 1669, 9; \*Old South Wales, 1700, 45; Northamptonshire, 1764, 26; \*GENERAL BAPTIST, 1770, 119; \*Suffolk and Norfolk, 1771, 16; \*West Kent and Sussex, 1778, 28; North Wales, 1788, 73; \*Essex, 1796, 13; \*Oxfordshire, 1802, 20; Shropshire, 1809, 8; \*Buckinghamshire, 1811, 17; Bristol, 1823, 45; \*Southern, 1823, 31; \*Western, 1823, 49; \*South Western, 1824, 11; \*Berks and West Middlesex, 1826, 14; \*East and North Ridings, 1830, 11; Suffolk and Norfolk (New), 1830, 22; \*Monmouthshire, 1831, 41; Cardiganshire, 1832, 15; Carmarthenshire, 1832, 43; \*Glamorganshire, 1832, 45; \*Pembrokeshire, 1832, 35; \*Norfolk and Norwich, 1833, 23; \*London, 1834, 26; \*South West Essex, 1834, 6; \*Notts. and Derby, 1835, 14; \*East Kent, 1835, 13; Leicestershire, 1835, 12; SCOTTISH, 1835, 14; \*Herts and South Beds, 1835, 7; \*Lincolnshire, 1836, 10; Worcestershire, 1836, 10; North Riding, 1837; \*West Riding, 1837, 42; \*Lancashire and Cheshire, 1837, 36; Cambridgeshire, 1838, 7; West Midland, 1840, 11; \*IRISH SOUTHERN, 1841, 10.—Total, 40 Associations, 999 Churches associated.

TABULAR VIEW OF THE STATISTICS OF ENGLISH BAPTIST ASSOCIATIONS.

YEAR.	Number of Associations.	Number of Churches associated.	GROSS INCREASE.				CLEAR INCREASE.		Average clear increase of each Church <i>per ann.</i>	GROSS NUMBER.		Average number of members in each.
			In Churches	By profession.	By dismission.	By restoration.	In Churches	Members.		In Churches	Members.	
1834	33	802	663	4,261	—	—	663	2275	3½	498	40,763	82
1835	36	892	660	4,376	689	479	660	2548	4	690	66,431	99
1836	37	858	710	4,631	768	461	710	2826	4	638	65,300	102
1837	38	891	844	4,485	857	575	789	3247	4½	725	71,183	89
1838	37	935	804	5,400	937	605	768	3206	4½	681	69,864	100
1839	39	950	889	7,672	1001	808	889	5407	6	687	70,702	102
1840	41	1022	977	9,536	1282	905	902	7125	8	810	86,233	105
1841	40*	999	975	12,032	1391	1188	894	9366	10½	714	78,816	110

The average number of members in 1119 churches, in 1840, was 90. Assuming an average of 100, the rate of increase or decrease *per church*, will be also the rate of increase or decrease *per cent*.

The annual average of deaths, calculated from the same returns, is one and three quarters per cent. The annual average of exclusions is one and a quarter per cent. The increase by baptisms is nearly one third this year. The average increase is above ten per cent.

The number of Baptist Churches in the United Kingdom, may be stated at 1659; at 100 per church, giving an aggregate of 165,900 members. If the annual increase average 10½ throughout, it will be 17,420.

\* Bedfordshire Association not included this year.



INCOME AND EXPENDITURE OF THE PRINCIPAL PUBLIC  
INSTITUTIONS CONNECTED WITH THE BAPTIST  
DENOMINATION DURING THE PAST YEAR.

**MISSIONS.**

SOCIETIES.	Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Baptist Missionary Society .....	1792	22,727	2	2	24,711	19	1
Baptist Home Missionary Society	1797	5,174	11	7	5,195	7	9
Baptist Irish Society .....	1814	2,479	14	3	2,817	3	4
General Baptist Missionary Society	1816	2,584	0	11	2,636	1	2
Scottish Home Missionary Society	1826	950	0	0	950	0	0
Baptist Colonial Society .....	1836	463	16	8	507	9	1
Bible Translation Society .....	1840	1,648	19	2	1,867	8	11

**COLLEGES.**

PLACES.	Founded	No. of Students.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Accrington .....	1841	6	248	5	0	252	0	0
Bradford .....	1804	30	1,100	0	8	1,071	13	11
Bristol .....	1770	19	1,336	5	8	1,373	0	10
Haverfordwest .....	1841	9	171	6	1	191	8	2
Loughborough .....	1798	8	418	0	0	332	0	0
Pontypool .....	1807	19	553	4	10	566	15	3
Stepney .....	1810	26	1,778	18	6	1,755	18	0

**MISCELLANEOUS SOCIETIES.**

SOCIETIES.	Founded	Objects.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Baptist Fund ..	1717	Education of Ministers, Assistance of Poor Churches, &c. ....	2,701	8	2	2,583	0	7
Ditto Magazine	1809	Relief of Ministers' Widows .....	.....	.....	.....	148	0	0
Bath Society ..	1816	Support of superannuated Ministers	290	8	0	310	4	7
Baptist Building Fund .....	1824	Erection of Chapels	661	14	6	750	11	6
New Selection ..	1829	Relief of Widows and Orphans of Ministers & Missionaries .....	.....	.....	.....	112	0	0

GENERAL VIEW OF THE BAPTISTS IN THE UNITED STATES

	Assoc. ations.	Unass. Chur.	6 Prin. Chur,	Churchs	Minis.	Baptized in 1840.	Communi- cants.
Maine .....	11	1	..	261	214	2,249	20,490
New Hampshire ..	6	5	..	103	89	1,042	9,557
Vermont .....	9	..	..	135	98	864	11,101
Massachussets ....	11	9	..	213	192	2,639	26,311
Connecticut .....	6	7	..	103	106	452	11,725
Rhode Island .....	1	8	10	50	56	580	7,831
New York .....	41	10	..	775	782	7,613	79,155
New Jersey .....	5	2	..	73	82	1,153	9,008
Pennsylvania .....	15	7	..	239	172	2,467	20,856
Delaware .....	1	..	..	9	4	8	326
Maryland .....	4	8	..	44	25	767	2,390
Virginia .....	31	..	..	512	361	5,838	61,504
North Carolina ...	29	..	..	115	253	2,303	29,330
South Carolina ...	13	..	..	371	189	2,620	34,704
Georgia .....	34	..	..	672	319	5,958	48,302
Alabama .....	30	..	..	508	306	3,636	30,182
Mississippi .....	12	..	..	186	109	490	7,837
Kentucky .....	42	..	..	723	380	9,083	61,042
Tennessee .....	42	..	..	653	452	2,341	32,000
Ohio .....	32	..	..	495	292	3,664	21,579
Indiana .....	31	..	..	417	260	1,541	16,234
Illinois .....	30	..	..	348	254	1,092	11,018
Michigan .....	4	..	..	75	52	388	3,209
Wisconsin territory	1	..	..	15	11	65	455
Iowa Territory .....	2	..	..	12	8	30	300
Missouri .....	23	..	..	279	160	1,000	10,950
Arkansas .....	4	..	..	34	25	200	810
Louisiana .....	3	..	..	30	15	200	930
Total				7,846	5,266	60,286	572,136

To make these returns complete, as a full exhibition of the number of American Baptists at the present time, there should be added:—

Probable net gain to the above Churches for the last year	38,964
Total number in British America .....	36,274
*Free-will Baptists in the United States.....	47,217
Seventh-day Baptists in ditto .....	6,000

700,591

The Campbellites, or “Reformers,” are estimated, by Mr. Campbell, at from 150,000 to 200,000 communicants. And the “Christian Societies,” with some smaller bodies under different names, who strictly adhere to “the baptism of believers only by immersion,” probably amount to as many more,—say 300,000 in all .....

300,000

Baptized communicants in American churches in 1841..1,000,591

SOCIETIES.—Foreign Mission Board, formed 1814, receipts, 83,841 dollars; Publication and Sabbath-School Society, 1824, 12,165.; Home Mission Society, 1832, 42,285; American and Foreign Bible Society, 1836, 26,304; Ministerial Education, in New England and New York, about 20,000.

\* Holding similar sentiments with English General Baptists.

## NOTES.

No. 1.—*The cut of "Bethabara, beyond Jordan, where John was baptizing."* This place is often mentioned in the Bible, from the days of Joshua downward to those of our Lord. It is thirty miles from Jerusalem, ten from the dead sea, and eight from Jericho, and was the usual passage from Palestine to Moab, which made it in time of war, a place of great importance. It had two names—*Bethabara*, or the "House of Passage," and *Bethany*, or "House close by a Ferry." And it appears that there were houses of accomodation for passengers on its banks. John stood here and publicly proclaimed the approaching reign of Messiah to all who passed the stream, or resorted thither for its waters,—therefore this thing was not done in a corner. And here the Son of God was baptized. Mr. Buckingham passed this ford as delineated in the engraving in 1816. He describes it as only about twenty-five yards wide; the descent gentle and easy of access; the waters rapid, but clear and sweet, running over a bed of pebbles, and easily fordable by their horses.

No. 2, page 7.—"*John the Baptist.*" The German translation reads, "In those days came John *dir tanffer*" (the dipper); and the Dutch the same, "*John een dooper.*" John is called by the early Latins, "*John tinctor,*" the exact Latin of *Joannes Baptistes*.\*

No. 3, page 8.—"*It is admitted by the learned of all ages.*" We can only here give a list, forming a rich galaxy of literary stars of the first magnitude. It must be observed that all these and many others, have either expressed their decided conviction that baptism is immersion, or that the ordinance was not designed for infants. To these might be added testimonies to the same effect from established churches, synods, assemblies, catechisms, confessions, expositions, annotations, lexicons, encyclopedias, reviews, &c.

We do not profess to give, in the following list, the names of professed Baptists, though we might furnish those of men who have stood high in the literary world; but rather the names of those who, although opposed to the Baptists, could not but, as men of learning and literary honour, admit the truth on these points. But there may be no impropriety in reminding the reader that Dr. Carey, the first of modern Missionaries and translators, Joseph Hughes, the founder of the Bible Society, and Robert Hall, the prince of preachers, were baptists; and of living men, John Foster, the distinguished Essayist, and William Knibb, the Negro Liberator, are Baptists.

*The Fathers (as they are called).*—Justin Martyr and others, A. D., 140.—Tertullian, 204.—Gregory Nazianzen, 360.—Bazil, 360.—Ambrose, 374.—Cyril, 374.—Chrysostom, 398.

*Foreigners.*—Pope Benedict XIII,+ Bossuet, Fenelon, Abbe Hontteville, Vossius, Witsius, Luther, Melancthon, Calvin, Beza, Curcellæus, Venema, Vitringa, Salmasius, Grotius, Alstadius, Altenguis, Scapula, Suicerus, Saurin, Zanchius, Stephanus, Schrevelius, Hederic, Schleusner, Calmet, Hedricus, Claude, Buddens, Le Clerc, Alting, Daille, Jurien, Deylingius.

\* "Mahommed in the Al-coran has most fully translated the original word. He calls baptism *sebgatallah*, that is, *divine dyeing*, or the tinging of God, from *sebgah* dyeing, and *Allah*, God. A celebrated orientalist (Herbelot) says, Mahommed made use of this compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now [in the west] by aspersion."

*Robert Robinson.*

+ Who immersed nine Jews and Turks, at Rome; when he used the ancient rituals

*Church of England.*—Archbishops Cranmer, Tillotson, Usher, Secker, Leighton and Newcome.—Bishops Burnet, Taylor, Pearce, Barlow, Stillingfleet, Hoadley, Davenant, Patrick, Sanderson, Reynolds, and Hall.—Drs. Wall, Cave, Stackhouse, Nicholson, Newton, Wells, Whitby; Sherlock, Mill, and J. Hervey, T. Scott, W. Burkett.

*Quakers.*—W. Penn, R. Barclay, J. J. Gurney.

*Various.*—Wickliffe,\* Frith, Tyndal, Limborch, Whiston, Milton,† Sir H. Trelawney, Mede, Selden, R. Baxter, J. Wesley, G. Whitefield, Hammond, Parkhurst, Pool, Sir N. Knatchbull, S. Palmer, P. Edwards, Priestly, Professor Stuart, Gilbert Wakefield, Professor Porson,‡ Sir John, Floyer, Dr. Cheyne, W. Greenfield.§ Drs. John Owen, Watts, Doddridge, Campbell, Bentley, Lightfoot, A. Clarke, S. Johnson, Macknight, Edwards, Chalmers, Towerson, Hammond, Guise, Goodwin, Harwood, Field, and Howard, the philanthropist.

No. 4, page 9.—“*The Greek Church, &c.*” “It comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine. It may be observed, that amidst all their trifling rites, they practise trine-immersion, || which is unquestionably the primitive manner.”

*Pantologia.*

Dr. Wall says, in all those nations of Christians that never owned the Pope's usurped power, baptism has ever been administered by immersion.

No. 5, page 10.—“*Splendid buildings having Baptistries.*” Especially those at Constantinople, Ravenna, Venice, Florence, Milan, and the celebrated baptistry of St. John Lateran, at Rome.

No. 6, page 11.—“*We now have to trace their history.*” This has been done, and their existence in every century of the Christian era, fully proved. A valuable MS. on the mode of Christian Baptism, which will soon appear, furnishes the facts. See also Orchard's “Foreign Baptists.”

\* Wickliffe, that bright morning star of the Reformation, translates, Matt. iii. 6. “And they weren waischen of him in Jordan,” (they were washed by him in Jordan.) Matt. iii. 11., “I indeed baptize you with water,” he translates, “I waishe ghou in watir,” (I wash you in water.)

† This great man says, “Under the gospel, the first of the sacraments commonly so called is baptism, wherein the bodies of believers, who engage themselves to newness of life, are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.”

‡ The greatest Greek Scholar of his age. He said, when asked the meaning of *Bapto*, “The Baptists have the advantage of us!” And here, we may just add, that when an English visitor informed the erudite Professor Gesenius, of Halle, how the Baptists in England immersed their candidates, he exclaimed, “How very like the practice of the first Christians!”

§ The learned and candid Translator of languages for the Bible Society. And may we not add Sir I. Newton? who says, “So soon as the winter was over, and the weather became warm enough, we may reckon that John began to baptize.”

|| Trine-immersion was in use in the third century, and was practised in England till the sixteenth; but it is not scriptural.

In the booke of common prayer and administracion of the Sacramentes and ceremonies of the Churche; after the use of the Churche of England: published in 1549: trine immersion is enjoined in these words;—“Then the prieste shall take the childe in his handes, and aske his name: and namyng the childe, shall dyppe it in the water thryse: First dipping the right side: Seconde the left side: the thirde time dyping the face towarde the fonte: So it bee discretely and warely done, saying,” &c.

No. 7, page 14.—“*England.*” Bishop Newton says, “There is absolute certainty that Christianity was planted here in the times of the Apostles, before the destruction of Jerusalem.” Constantine the Great was born in Britain. Speed says his mother was “a most virtuous and religious lady.” He was not baptized till of adult age. Of the Christians at Bangor, Dr. Calamy acknowledges, “That they should for the future administer baptism after the manner of the Church of Rome, is an argument they did not use to do so before.” Austin himself is said to have baptized 10,000 persons near the mouth of the Medway, on a Christmas Day; a proof, says Fox, “at that time there could be no use of fonts.”

No. 8, page 22.—“*He formed a Constitution, &c.*” In 1644, while Williams was in England procuring the first charter, he published a book, in which he discloses his principles on both religious and civil liberty: “Kings and magistrates must be considered invested with no more power than the people betrust them with.” “The sovereign of all civil authority is founded in the consent of the people;”—a doctrine not understood by the statesmen of this country, till more than a century had passed away.

The second charter for Rhode Island, granted by Charles II, in 1663, and probably sketched by Roger Williams, allows “every person and persons freely and fully to have and enjoy his own, and their, judgments and consciences in matters of religious concernments.” In alluding to this, some years after, Williams observes, “his Majesty declared himself that he would experiment whether civil government could consist with such liberty of conscience.”

Dr. Fishback, of Lexington, says, “The following circumstances which occurred in the state of Virginia, related to Thomas Jefferson, and were detailed to me by Elder Andrew Tribble, about six years ago. He died when ninety-two or three years old. Andrew Tribble was the pastor of a small Baptist church, which held its monthly meetings at a short distance from Mr. Jefferson’s house, eight or ten years before the American revolution. Mr. Jefferson attended the meetings of the church for several months in succession, and after one of them, asked Elder Tribble to go home and dine with him, with which he complied. Mr. Tribble asked Mr. Jefferson how he was pleased with their church government? Mr. Jefferson replied, that it had struck him with great force, and had interested him much; that he considered it the only form of *pure democracy* that then existed in the world, and had concluded the it would be *the best plan of government for the American colonies*. This was several years before the declaration of American Independence. To what extent this practical exhibition of *religious liberty and equality* operated on Mr. Jefferson’s mind, in forming his views and principles of religious and civil freedom, which were afterwards so ably exhibited, I will not say.

No. 9, page 27.—“*Baptist state of Rhode Island.*” Religion is still well supported here, there being a place of worship for every 1000 persons.

“The state of morality and religion would, it is believed, bear a favourable comparison with that in other States.” The laws are as much respected as in other commonwealths,—she has never been agitated by an insurrection, nor often, if ever, witnessed a mob. Not a law infringing the liberty of conscience has ever been passed by her Legislature,—none to support religion,—for it has been thought wisest to leave this matter to the good sense of each particular neighbourhood. In this respect, she

forms an enviable contrast with her sisters. She stands out in the midst of them, unstained with the blood of heretics,—an object of the world's wonder and admiration,—giving to the old maxim, that “all sects will persecute if they have the power,” a triumphant, though alas, a solitary refutation.

No. 10, page 31.—“*Union of Church and State.*” “What has the Emperor to do with our religion? What have the Bishops to do at Court?” were the inquiries of early Christians. These questions have been iterated and re-iterated, and must be till the fire of holy truth shall burn the cords which bind them in unholy alliance!

---

THE MODE OF BAPTISM, ILLUSTRATED BY EXTRACTS FROM  
CELEBRATED BRITISH POETS.

MILTON.

Them who shall believe,  
*Baptizing in the profluent stream,* the sign  
Of washing them from guilt of sin, to life  
Pure, and in mind prepared (if so befall)  
For death, like that which the Redeemer died.  
*Paradise Lost.*

I saw  
The prophet do him reverence; On him rising  
*Out of the water,* heaven above the clouds  
Unfold her crystal doors. *Paradise Regained.*

YOUNG.

Ye brainless wits! ye baptized infidels!  
Ye worse for mending! *washed to fouler stains!*  
*Night Thoughts.*

COWPER.

Philosophy baptized  
*In the pure fountain* of eternal love. *Task.*  
There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners, *plunged beneath that flood,*  
Lose all their guilty stains. *Olney Hymns.*

SOUTHEY.

Then, when the sacred sisters for their own,  
*Baptized thee in the springs* of Helicon.  
\* \* \* \* \*  
Their robes were like the mountain snow, and bright,  
As though they had been *dipped in the fountain springs* of light.  
*Carmen Nuptiale, on the Marriage of Her Royal  
Highness the Princess Charlotte.*





# BAPTIST MISSIONARY JUBILEE.



## EXPECT GREAT THINGS FROM GOD.

BAPTIST Mission, formed October 2nd, 1792; commenced in the East Indies, 1793; West Indies, 1813; Western Africa, 1840.—Stations, 157; Missionaries, 71; Teachers and Native Preachers, 127; Members, upwards of 30,000; Scholars, about 18,000; Scriptures translated into forty languages and dialects; copies issued in the year 1841, 85,000.—Slavery abolished, August 1st, 1838.

## ATTEMPT GREAT THINGS FOR GOD.

# HISTORICAL SKETCH

## OF THE

# BAPTIST MISSION.



EIGHTEEN HUNDRED, and nearly, FIFTY years, have come and gone since the SON OF GOD, fresh from the triumphs of the tomb, gave his memorable commission to his disciples. Satan and sin, death and the grave, he had met in more than mortal conflict, and had overcome! Ere he ascended to resume his pristine glory, and “put on the robes of his imperial majesty,” he gathered around him his little band of timid and doubting followers, and spake unto them, saying,—

“ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.”

A cloud received him out of their sight,—he passed into the heavens; where “MIGHTY TO SAVE,” he lives and reigns for ever!

The disciples returned to Jerusalem with great joy; and, obedient to their Lord, they tarried there until they were endued with power from on high. Now they were new men. “And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following.”

Wonders, mighty wonders, were done by them, through the power of the Holy Ghost. They won their way through all opposition, until they reached the palace of Cæsar himself! But now came temptation and trial—pollution and pride. A long dark night succeeded, which was at length relieved by the dawning of the “Reformation.”

In our own land, as we have already seen, the light broke slowly, and was often interrupted by dark clouds of persecution. Even after the “Glorious Revolution,” our fathers breathed a foggy atmosphere.

Formalism in "the church," and rationalism among dissenters, had paralyzed, or neutralized, all pious effort. Till at length, God sent Whitfield and Wesley, like Moses and Aaron, with power to disperse the elements of mischief, and proclaim the liberty with which he makes his people free.

But still the heathen—the poor heathen. No man cared for *their* soul! Fifty years ago—only fifty!—some living may even remember it,—nothing, or next to nothing, was either thought of or done for the heathen.

Strange things, it is true, were doing in the world, and great things too. Nations were struggling for liberty, Discovery had encircled the world, Science had extended her inquiries—but all they sought was for this life.

In these troublous times the Baptist Mission was contemplated and established. Let the young reader learn *how*, by carefully perusing the following narration:—

#### ORIGIN OF THE SOCIETY.

The zeal which led to the formation of the Baptist Missionary Society commenced in a spirit of prayer; by which also it was eminently cherished. We copy the following paragraphs, illustrative of the devotional simplicity of our fathers, from the closing page of the Circular letter of the Northamptonshire Baptist Association, held at Nottingham, June 2, and 3, 1784. It appears to have been written by the Rev. John Ryland, jun., afterwards Dr. Ryland; but Mr. Sutcliff, of Olney, a most amiable and exemplary minister, appears to have first suggested the idea, and may therefore be regarded as the "Father of the Mission."

"Upon a motion being made to the ministers and messengers of the associate Baptist churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise, on the *first Monday* in every calender month.

"We hereby solemnly exhort all the *churches in our connection*, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavour to keep the same hour, as a

token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in *May, June, and July*, from *eight to nine*. In *August* from *seven to eight*; *September and October*, *six to seven*; *November, December, January, and February* from *five to six*; *March* from *six to seven*; and *April* from *seven to eight*. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“We hope also, that as many of our brethren, who live at a distance from our places of worship, may not be able to attend there, that as many as are conveniently situated in a *village* or neighbourhood, will unite in *small societies* at the same time. And if any *single individual* should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection; let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe, be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own, or other denominations will unite with us, and do now *invite them* most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be! Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them, I will increase them with men like a flock.—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.’”

One gratifying fact, before we proceed further, must be recorded, since it exhibits the genuine philanthropy of these devoted men:—

In June, 1791, at the meeting of the association at Oakham, the brethren feeling, no doubt, the great obstacles presented by slavery to the progress of Christianity,—“It was unanimously voted, that five guineas should be sent up to the treasurer of the society for procuring the *abolition of the Slave Trade*, that we might shew our hearty abhorrence of that wicked and detestable merchandize; the

reception of which sum has been since acknowledged in the most obliging manner, by GRANVILLE SHARP, Esq., Chairman of the Committee; who assures us, that the Committee are now more animated, if possible, than ever, against the iniquitous and disgraceful practices of slave dealers and slave holders, and are firmly determined (as by an indispensable duty to God and man) to persevere in their endeavours, by all legal means, to effect the abolition of such enormities."

The recommendation to fervent and united prayer was renewed from year to year, and was extensively acted on till 1791; when a series of events commenced which proved that the Great Head of the church was granting the desires of his servants, and opening before them a door of entrance into missionary labours. Before they called he had heard, and was now about to manifest his gracious regard to his church.

About this time, William Carey, an humble obscure shoemaker, but destined for mighty achievements, was training by Providence for the work of Missions. From his youth upwards, he was a great admirer of the works of nature. He took delight in plants and insects, and this taste led him on to the study of geography, the productions of the several countries of the earth, their population, manners, and religion. He was a man of active habits, and of singular benevolence.

Dr. Ryland, stated, in one of the first sermons on a Baptist Missionary Anniversary in London:—"October 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen. Such, however, as the event has proved, was the purpose of the Most High; who selected for this work, not the son of one of our most learned ministers, nor of one of the most opulent of our dissenting gentlemen, but the son of a parish clerk at Paulerspury, Northamptonshire." Such was William Carey: who, having first joined the Baptist church at Olney, was called to the ministry, and became pastor of the church at Moulton; and in 1791, removed to Leicester.

In the year just named, Mr. Carey published a small volume, entitled, "an Enquiry into the Obligations of Christians to use means for the conversion of the heathens;" this publication, together with sermons by the Rev. Messrs. Fuller and Sutcliff, led the min-



isters of the association already referred to, seriously to discuss the question, "Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world."

We have somewhere heard or read of a little incident to the following effect: we do not vouch for it, and yet it bears marks of probability. At one of those ministers' meetings which were then wont to be held for prayer and discussion, a subject was required. After some hesitation, Carey modestly observed, that he had thought of a subject, if agreeable to the brethren, but he did not wish to press it. It was the conversion of the heathen. "Young man," said the venerable old Moderator, shaking his head, and looking sternly at him, "Do you expect a second Pentecost?" This was said to be in 1784.

#### FORMATION OF THE SOCIETY.

May 31st, 1792, at the next Annual Meeting of the Association at Nottingham, Mr. Carey delivered a very animating discourse from Isaiah liv. 2, "in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes, viz. 1.—That we should *expect* great things. 2.—That we should *attempt* great things. So strongly did the brethren now feel, that they resolved—"that a plan be prepared against the next ministers' meeting at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen;" and on October 2nd, following, the brethren assembled at that town unanimously agreed to the following Resolutions:—

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

2. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, *The Particular Baptist Society for Propagating the Gospel among the Heathen.*

3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

4. Every persons who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the Society.

6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller, secretary.

7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31st, 1792, at which time the subject shall be considered, more particularly by the committee and other subscribers who may be present."

Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to £13 2s. 6d.

At the next meeting, held at Northampton, October 31st, the committee was joined by the devoted Samuel Pearce, who brought from his friends at Birmingham, a liberal contribution, and announced the commencement among them of the first assistant or auxiliary society.

The earliest designation of the Society, as distinguished from local auxiliaries, is, "*The Primary Society*;" others were designated "corresponding," or "assistant," Societies. This will be seen by the following resolution:—"Nov. 1st, 1792.—That Brother Pearce, of Birmingham, who was a member of the Primary Society, and is the Delegate from the Corresponding Society at Birmingham, be considered as a member of the Committee." These delegates appear to have borne the same relation to the Committee that the *General Committee* of the present day does to the *Central*.

"Some of the greatest difficulties we had to encounter," wrote Mr. Fuller at a subsequent period, "were the following. We were inexperienced in the work,—we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of the kind; our situation in an inland part of the country was inconvenient for foreign correspondence;—the persons who would have the management, would live at such a distance from each other as to render frequent consultation impracticable;—and finally, in forming such a society there would be danger of its falling under irreligious influence.

From these and other considerations, those who were expected to engage in the work, entered upon it with much fear and trembling.”

This will be further seen by an extract from the Committee Book:—  
 “Nov. 13th, 1792.—The following articles we wish to be examined and discussed in the most diligent and impartial manner:—‘What qualifications are especially requisite in missionaries?’ ‘What persons are known, or supposed, to be both suitable and willing to be employed in this business?’ ‘What advice should be given to the missionaries, or what regulations adopted concerning them?’ Also, ‘In what parts of the heathen world do there seem to be the most promising openings?’ ‘What information on this head may be obtained from any late books of travels, or from christian merchants, or from such persons as would at least favour the design of converting the heathen?’”

That they were not then without some apprehensions as to the result may be gathered from another extract:—“Nov. 28th, 1792.—“That in case of a failure of this design, it is the desire of the major part of this Society, that the monies which may remain should be applied to the support of some other mission which the Society shall approve; but that those subscribers who may disapprove of this proposal, and require it, shall, after the deduction of necessary expenses, have their subscriptions returned.”

Notwithstanding these cautious fears and serious apprehensions, they determined to persevere; and if they did not succeed in establishing their own society, they agreed to aid the Moravians or Presbyterians; “for, by the leave of the God of heaven,” they nobly declared, “we were determined to do something towards propagating his gospel in heathen lands.”

While the spirit of zeal, of prudence, and of prayer, were thus cherished, the Great Head of the Church was preparing to call forth their energies. Mr. John Thomas, who in 1785, was baptized and admitted a member of Dr. Stennett’s church, and whose father was a deacon of the Baptist church at Fairford, had resided in India, and there preached the gospel; and concerned for the best interests of its inhabitants, was desirous, during a visit to England, to raise funds for the establishment of a mission to that country. Calling for that purpose on the venerable Abraham Booth, he was introduced by him to the committee of the Baptist Mission, and after a series of striking interpositions of Divine Providence, he and Mr. Carey embarked for India on June 13th, 1793, a solemn farewell meeting having been held at Leicester, March 20, when deep and holy feelings were manifested.

Mr. Morris, who was present, in his life of Fuller, thus describes the meeting of Carey and Thomas at Kettering. Carey had already agreed to go to India as the companion of Thomas. "It was late in the evening, while they were in full deliberation, his (Mr. T.'s) arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks, and wept. 'From Mr. Thomas's account, we saw,' said Mr. Fuller, 'there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it?' 'I will go down,' said Mr. Carey to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live, shall we desert him."

#### PROCEEDINGS AT HOME.

Carey went down and found gold, and Fuller held the ropes with a steady and powerful arm. On the departure of the missionaries, Mr. Fuller visited London and other places, and for many years afterwards,—indeed, as long as he lived,—he wrote, and travelled, and preached on behalf of the mission.

There is much that is interesting in the first collecting book, exhibiting the autographs of Booth, Thornton, Wilberforce, Basil Woodd, Scott, Newton, Matthew Wilks, Bacon the sculptor, Sir Richard Hill, and the *initials* of Mr. Cecil. There are also several pithy remarks in Mr. Fuller's instructions to Samuel Pearce, who collected with this book in London, the next year (1795). Here are a few:—

"This is a Mr. —, an Independent; call on him about four, P.M.; you may possibly find him smoking a pipe; and do as I did; beg a pipe with him. He has often since, I am told, smiled at my familiarity."

"This is Mr. Cecil; but I should not call on him, as I think, though he is a good man, he wishes for no acquaintance with the Dissenters."

"A good old generous woman. I was rather low-spirited when I knocked at her door. 'Hold up your head,' said the old lady, 'and look at me!' I smiled, and thanked her for her admonition, assuring her that I was not ashamed to do so."

That the founders of the Baptist mission were philanthropists we have already seen in their donation to the Anti-Slave Trade Society; that they were largely imbued with genuine Christian charity, and

that others reciprocated their benevolence, is evident from the following:—

“Nov. 12th, 1793.—That a donation of five guineas each, be presented to the Presbyterian and Moravian Societies for Propagating the Gospel among the Heathen, merely as an expression of our friendship towards them, and fellowship with them in the great design of evangelizing the heathen.”

“Sep. 22nd, 1796.—That in consideration of the Moravian mission being under some pecuniary straits, £20 be presented to them by this Society, as a token of brotherly love.”

“March 18th, 1795.—A letter being read from the Rev. George Osborn, of Worcester, covering a bill for £11 18s. 3d., being the amount of a public collection made by his congregation, for the support of this Society,—Resolved, that the hearty thanks of the Society are due to the Rev. Mr. Osborn, and the Independent congregation under his care, for this unexpected expression of their generous regard.”

In reviewing their proceedings after the departure of the first missionaries, the committee enumerate among the benefits already resulting to the churches at home from the undertaking, that “A new bond of union was furnished between distant ministers and churches. Some who had backsliden from God were restored; and others, who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace, which, in other pursuits, they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and, if no other good had arisen from the undertaking, than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense.”

It is a remarkable fact, that Foreign Missions have originated the greatest efforts ever made for the spiritual interests of our own land. Shortly after the first Missionaries had departed for India, the Society sent brethren to itinerate in Cornwall, Wiltshire, and elsewhere, which led to the establishment of the Baptist Home Missionary Society in 1797; and as the result of similar engagements in Ireland, also originated by the committee of the Foreign Mission, the Baptist Irish Society, which was formed in 1814.



In confirmation of the above, and to shew that these excellent men were anxious for the salvation of their countrymen at home, the following is extracted:—"During the month of June, 1796, it being vacation time at the Bristol academy, Brother Ryland proposed that two of the students should, for two months, supply the churches at Salisbury and Broughton; and that Brethren Saffery and Steadman should go, for that time, on a mission through the county of Cornwall, preaching the gospel through all the towns and villages where they could gain admission. This plan was acceded to on a presumption that the Committee would bear their expenses, in conformity to their own plan of encouraging village preaching in England." There are also several resolutions awarding small sums in aid of village preaching.

#### ARRIVAL IN INDIA—BAPTISM OF THE FIRST HINDOO.

On their arrival in India, in November, 1793, Messrs. Thomas and Carey, amidst many discouragements and privations, entered on their labours, connecting for some time secular pursuits with their missionary engagements. It was long before they had certain evidence of success, but these holy men, who had gone forth for the name of Christ, were stedfast, unmoveable, always abounding in the work of the Lord.

At length, in the year 1800, the beloved Carey baptized the first Hindu. Addressing Mr. Sutcliff, December 29, he writes:—

"Yesterday was a day of great joy. I had the happiness to desecrate the Ganges by baptizing the first Hindu, viz., Krishnu, and my son Felix: some circumstances turned up to delay the baptism of Gokul and the two women. Gokul's wife came on Saturday to make a trial what could be done towards getting him back; and the women, who stood persecution very stoutly, were brought to a state of hesitation, by the tears and entreaties of their relatives. Krishnu's coming forward, alone, however, gave us very great pleasure, and his joy at both ordinances was very great. The river runs just before our gate, in front of the house, and, I think, is as wide as the Thames at Gravesend. We intended to have baptized at nine in the morning; but, on account of the tide, were obliged to defer it till nearly one o'clock, and it was administered just after the English preaching. The Governor and a good number of Europeans were present. Brother Ward preached a sermon in English, from John v. 39, 'Search the scriptures.' We then went to the water-side,



where I addressed the people in Bengali; after having sung a Bengali translation of

“Jesus, and shall it ever be?”

and engaging in prayer. After the address, I administered the ordinance, first to my son, then to Krishnu. At half-past four I administered the Lord’s Supper; and a time of real refreshing it was.”

Krishnu, whose holy life and zealous labours among his countrymen for many years, will be remembered by our readers, might well say at the close of that hallowed day, that he was “full of joy;” and when asked soon after, in the street, by an European, what he got by his profession of Christianity, admirably did he reply that, “He got nothing but joy and comfort,” adding, “it was the work of love.”

A few days previously to these delightful solemnities, Krishnu and Gokul ate publicly with the missionaries, by which act they abandoned their caste. The servants, and all who witnessed it, were astonished, as all had said, and even the missionaries had almost feared, that no one would lose caste for the gospel. They saw that day, what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. “God,” as Mr. Marshman observed, “has done it with perfect ease. Thus the door of faith is opened to the Gentiles: who shall shut it? The chain of the caste is broken; who shall mend it?”

#### PROVIDENTIAL INTERPOSITION.

The following passage, from the fragment of a memoir of Dr. Carey, written by the excellent Mr. Fuller, will be read with interest, as illustrative alike of the simplicity and Christian devotedness of Carey, and the gracious regard of God for his servant:—

“Soon after Mr. Carey’s arrival in India, he was reduced to great extremities; the goods which they had taken with them for their immediate support were disposed of, and the money, in far less time than they apprehended, was gone.

“In a strange land, with a wife’s sister, a wife, and four children, without money, without friends, and without employment, he must needs feel himself in a delicate situation. Taking a boat, he went with his family, and Ram Boshoo for his guide, up the country. It was now, as Mr. Ward lately observed, on visiting the place, that, like the father of the faithful, he went out, not knowing whither he

went. As they were rowing along the river, about forty miles east of Calcutta, at a place called Deharta, they espied a house which seemed to be English built. Mr. Carey asked his guide if he knew the owner; he answered he was an English gentleman. "Then," said Mr. Carey, "I will call on him." They all left the boat, and walked towards the house. Some of the servants, looking out, saw them, and went in and told their master that an English gentleman, two ladies, and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be the late Charles Short, Esq.\* immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever, but told him he was at perfect liberty to make his house a home for himself and family till he should see what to do; he might stop, he said, for half a year, or longer if he pleased! Kindness like this, and in such circumstances, must have greatly affected him; yet perceiving in his hospitable benefactor a total contempt of religion, the idea of a dependence upon him could not but be unpleasant."

#### TRANSLATION OF THE SCRIPTURES.

In 1796, Mr. John Fountain was sent out to join the brethren in India; and in 1799, he was followed by Messrs. Marshman, Grant, Brunsdou and Ward; but none of them were permitted to settle within the British dominions. This led to the establishment of the cause at Serampore, then under the Danish Government, where the work of translating and printing the Holy Scriptures was carried on to a very great extent. It was about this time that Thomas is said to have exclaimed, "I would give a million pounds sterling, if I had it, to see a Bengali bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a bible's entering such a country as this. O Lord, send forth thy light and thy truth!" His venerable colleague lived to see the sacred volume, or parts of it, translated and circulated, not only in Bengali, but in more than forty other languages of the east.

The following table will shew the number of copies of the Scriptures, in whole or in part, printed by the missionaries from 1801 to 1841:—

Who afterwards married Mrs. Carey's sister.

	VERSIONS.	BIBLES.	TESTS.
1	Affghan.....	..	1000
	Pentateuch .....	1000	..
	Historical Books .....	1000	..
2	Armenian (Modern) ..	..	600
	Matthew .....	..	100
3	Assamese .....	..	1000
	Pentateuch .....	1000	..
	Historical Books .....	1000	..
	Hagiographa ...	1000	..
	Prophets .....	1000	..
	Luke .....	..	1500
4	Battaek .....	..	not known
5	Belochi ..	..	not known
	Three Gospels ..	..	not known
6	Bengali.		
	Old Version .....	3000	.. 16600
	Pentateuch .....	10000	.. ..
	Historical Books .....	1500	.. ..
	Prophetical ditto .....	1000	.. ..
	Job to SImn.'s S. ..	900	.. ..
	Psalms .....	3900	.. ..
	Luke Acts & Rom ..	..	10000
	Matthew & Mark ..	..	1000
	Matthew .....	..	10000
	Mark .....	..	10000
	Matt. & Prophts. ..	..	500
	New Version .....	..	5800
	Genesis & Exod. ..	2500	.. ..
	Pentateuch .....	1000	.. ..
	Psalms .....	5000	.. ..
	Proverbs .....	5000	.. ..
	4 Gospels in all ..	..	96400
	Gospel & Acts ..	..	7500
	Acts .....	..	2000
7	Bhogulcumdi .....	..	1000
8	Bhikaneera .....	..	1000
9	Bhutneera .....	..	1000
10	Bruj .....	..	3000
	Four Gospels ..	..	3000
11	Burmese .....	..	5000
	Matthew .....	..	5000
	John .....	..	2000
	Acts .....	..	3000
	Hebrews .....	..	3000
	Epistles of John ..	..	3000
12	Chinese .....	6400	.. 3000
	Genesis & Exodus ..	3100	.. ..
	Four Gospels ..	..	3000
13	Cingalese, about ..	5000	.. 5000
14	Gujurathi .....	..	1000
15	Gurwhalior Shree- nagur .....	..	1000
16	Haroti .....	..	1000
17	Hindui.		
	Old Versions .....	..	4000
	Pentateuch .....	1000	.. ..
	Historical Books .....	1000	.. ..
	Hagiographa ...	1000	.. ..
	Psalms .....	3000	.. ..
	Prophetical Books ..	1000	.. ..
	Four Gospels ..	..	10000
	Matthew .....	..	4000
	Mark .....	..	4000
	Luke .....	..	4000
	John .....	..	4000
	Acts to Corinths ..	..	3000
	New Versions.		
	Matthew .....	..	6000

	VERSIONS.	BIBLES.	TESTS
18	Hindustani or Urdu.		
	Old Version ....	..	1000
	New Version .....	..	4500
	Gospels .....	..	20000
	Gospels and Acts ..	..	10500
	Acts .....	..	4000
19	Javanese, about ..	..	3000
20	Jum'u .....	..	1000
21	Juyapura, Matt. ..	..	not known
22	Kauoj .....	..	1000
23	Kashmere .....	..	1000
	Pentateuch .....	1000	.. ..
	Historical Books ..	1000	.. ..
24	Khussi .....	..	500
25	Kuraoon, to Celos. ..	..	1000
26	Kunkunu .....	..	1000
	Pentateuch .....	1000	.. ..
27	Kusoli, Matthew ..	..	not known
28	Kuruatta .....	..	1000
29	Mahratta .....	..	1000
	Pentateuch ....	1000	.. ..
	Historical Books ..	1000	.. ..
	Hagiographa ...	1000	.. ..
	Prophetical Books ..	1000	.. ..
	Matthew .....	..	465
	Four Gospels .....	..	3000
	Acts to Revelatns. ..	..	3000
30	Malay, Arabic ..	..	1000
	Ditto Roman ..	..	500
31	Marwari .....	..	1000
32	Mugudh .....	..	1000
33	Multan .....	..	1000
34	Munipura .....	..	1000
35	Nepaulese .....	..	1000
36	Ooduyapura .....	..	not known
37	Oojin .....	..	1000
38	Oriya .....	..	5000
	Pentateuch .....	3000	.. ..
	Historical Books ..	1000	.. ..
	Hagiographa ...	1000	.. ..
	Prophetical Books ..	1000	.. ..
	Matthew .....	..	3000
39	Palpa .....	..	1000
40	Persian.		
	Old Ver. 4 Gosp. ..	..	500
	New Version .....	..	1000
	Four Gospels ..	..	12000
	Acts .....	..	4000
	Gospels & Acts ..	..	1000
41	Sanskrit.		
	Old Version ....	..	600
	Pentateuch .....	600	.. ..
	Historical Books ..	1000	.. ..
	Ditto to 1 Kings ..	2000	.. ..
	Hagiographa ...	1000	.. ..
	Prophetical Books ..	1000	.. ..
	New Version .....	..	1000
	Psalms .....	2500	.. ..
	Matthew .....	..	2500
	Gospel & Acts ..	..	500
42	Sikhi .....	..	1000
	Pentateuch .....	1000	.. ..
	Historical Books ..	1000	.. ..
	Hagiographa ...	1000	.. ..
	Prophetical Books ..	1000	.. ..
43	Sindhi.		
	Matthew .....	..	not known
44	Telinga, or Teloo- goo. Pentateuch .....	1000	.. 1000

Total number of Volumes printed up to 1826 .... 195,565  
Ditto from 1827 to 1838 ..... 44,500  
Ditto to April, 1841 ..... 194,400

Total during the forty years ending April, 1841 .. 434,465

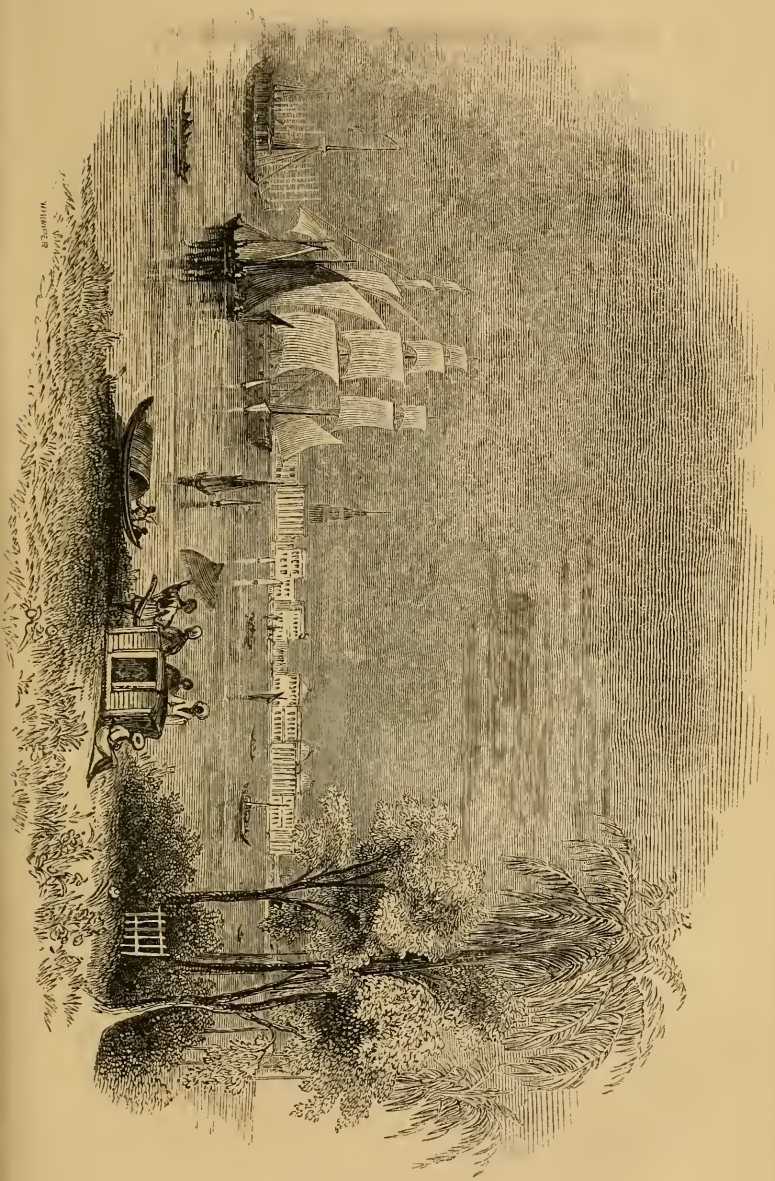
Having thus furnished a brief sketch of the origin of the Society, and the settlement of the Mission in India, we shall now glance at some of the leading facts of its history; and these, for brevity's sake, we must present in pithy sentences:—

In 1795, two missionaries were sent to Sierra Leone, Western Africa! but the attempt failed.—Mr. Carey, after a brief residence with Mr. Short, erected a house near the wild Sundurbunds, and proceeded with the study of the language; but was induced to remove to Mudnabatty, three hundred miles higher up the country, and only one hundred from Thibet, there to superintend an indigo factory, which afforded him comfortable support, and gave him considerable influence. Here he itinerated frequently, and proceeded with the translation of the New Testament in Sungskrit.—In 1798, the first press was set up at Mudnabatty; the natives said it was an English idol!—Mr. Carey reluctantly removed to Serampore, in January, 1800; and March 17, the first page of the New Testament, in Bengali, was composed.—The first house for God in Bengal was erected by Krishnu, a native convert, and opened by Mr. Carey, in August, 1801; in which year Serampore was captured by the British.—January, 1803, Krishnu Presaud, a Bralmin, the first ever known, was baptized; and in March, Petumber, preached, in Bengali, the first sermon by a native.

Two excellent clergymen, Brown and Buchanan (author of *Researches in India*,) invited the missionaries to Calcutta. In 1804, they opened a place of worship, and had several hundred hearers. At this period, a type foundry was established in Calcutta, by parties from England. This was a great facility. Carey now declared, that in fifteen years they could translate and print the word of God in all the languages of the East. In July, 1809, after sixteen years labour, Carey completed his Bengali translation; and on that very day was taken dangerously ill: but he recovered. This year, the new chapel at Calcutta was opened; an event of importance in the history of the Mission, since Calcutta is the seat of British Government in India.

March 11, 1812, an alarming event occurred: the printing-office at Serampore, now a large establishment, was destroyed by fire. But it soon rose, like the fabled phœnix, from its ashes. Providentially, the matrices of the Indian types were preserved. The loss was estimated at £10,000. An appeal was made to England,





WILHELM





and the sum required was raised in fifty days ! The American churches now aided the Mission. Several British soldiers in India were converted and baptized, as well as five natives of high caste. In 1814, Jabez Carey, third son of Dr. Carey, was ordained by his father and his other two sons, William and Felix, and sent to Amboyna. This year, two converted Mahomedans were baptized.

About this period, Mr. W. H. Pearce established a printing-office at Calcutta, under very humble circumstances : but the establishment grew and multiplied exceedingly, and has done immense good. From its own profits, and other sources, it has recently been re-established, with a type foundry, at a cost of £20,000. A second chapel, the Circular Road, was also opened at Calcutta. We pass on through the next twenty years rapidly. In 1827, the Serampore mission became a separate establishment, but was re-united to the parent society in 1837 ; in which year Mr. W. H. Pearce visited England to obtain ten additional missionaries. In 1840, a printing press was established in the island of Ceylon.

#### MISSION TO BURMAH.

This Mission, which from its importance, requires a separate brief notice, was commenced in January, 1807, by the missionaries at Serampore ; who sent out first Messrs. Chater and Mardon, who returned in May, and Mr. Mardon having declined through ill health, Felix Carey accompanied Mr. Chater to Rangoon, in July. They met with many obstructions, but persevered in the work of translations. Mr. Chater, on account of Mrs. C's. health, left Burmah and proceeded to Colombo, in Ceylon. At length, the emperor permitted the missionaries to introduce a printing press ; and they were joined by Mr. and Mrs. Judson, from America, who had been sent out by the Independents, but had become Baptists in India.

It is not within our province to enter on even a sketch of the American Baptist Missions. They grew out of the British. In 1816, Mr. Hough joined Mr. Judson, and in a short time other missionaries followed him, and the mission was transferred into their hands. After enduring many privations and sufferings,\* Dr. Judson completed the translation of the Bible, in January, 1834. The success of Messrs. Wade and Boardman among the Karens, the mountaineers of Burmah, was great ; in five years upwards of two hundred were baptized. The American missionaries still maintain this important position with honour and usefulness.

\* See Memoir of Mrs. Judson.

#### CONCLUDING REMARKS.

These are some of the leading facts in the history of the Mission. Many others we should have been ready to notice, such as the trials of the early missionaries, and the obstacles to their going out to, or settling in, India; the slow, but gradual, increase of native converts, how they often forsook all for Christ, and their happy deaths; and especially, incidents in the lives and labours of Fountain, Ward, Chamberlain, Fernandez, Chater, Leslie, Pearce, and the native evangelists, but our limits prevent.

But this is the less necessary, as all who wish to pursue their inquiries may refer to the "HISTORY OF THE BAPTIST MISSION, by DR. COX," in which they will find ample information. The *Missionary Herald*, at one penny, published monthly, is also strongly recommended, as affording regular and recent intelligence.

We deem it right, however, to record the deaths of four eminent individuals connected with the Mission at Home:—SAMUEL PEARCE, in 1799; JOHN SUTCLIFF, in 1814; JOHN RYLAND, in 1824; and JOHN DYER, in 1841.

Thus have we hastily gone through the origin, formation, and progress of this interesting Mission. We have purposely detailed, at greater length, the leading circumstances of its formation, that the young reader may more distinctly recognize "the finger of God." Let him mark the order—prayer, faith, labour. That *thought* of prayer, originating with the meek and amiable SUTCLIFF, was fostered by RYLAND, wise and prudent—faith they all displayed—CAREY and THOMAS were bent on labour abroad, whilst FULLER persevered with indomitable zeal at home—and GOD crowned the whole with his blessing! The world stood and wondered! hell and the wicked raged; but heaven and the righteous approved; and God was glorified!

Yes: all these things were of God! Some years ago, at a religious meeting, at which James Montgomery was present, a speaker alluded beautifully to the *thought* which led to the formation of the Sabbath-school, Tract, and Bible Societies. Starting from his seat, as if inspired, the poet exclaimed, "It was a spark that dropped from heaven, and has set the world in a blaze!" There was not more poetry than truth in the declaration. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

TO GOD BE ALL THE GLORY!





The Gospel offered to the Negro.

## THE WEST INDIES.

WHERE first his drooping sails Columbus furl'd,  
And sweetly rested in another world,  
Amidst the heaven-reflecting ocean, smiles  
A constellation of elysian isles ;  
Earth from her lap perennial verdure pours,  
Ambrosial fruits, and amaranthine flowers ;  
O'er the wild mountains and luxuriant plains,  
Nature in all the pomp of beauty reigns,  
In all the pride of freedom.—NATURE FREE  
Proclaims that MAN was born for liberty :  
She flourishes where'er the sun-beams play  
O'er living fountains, sallying into day ;  
She withers where the waters cease to roll,  
And night and winter stagnate round the pole :  
Man too, where freedom's beams and fountains rise,  
Springs from the dust and blossoms to the skies ;  
Dead to the joys of light and life, the slave  
Clings to the clod ; his root is in the grave ;  
Bondage is winter, darkness, death, despair,  
Freedom the sun, the sea, the mountains, and the air.

In placid indolence supinely blest,  
A feeble race these beauteous isles possess'd ;  
Untam'd, untaught, in arts and arms unskill'd,  
Their patrimonial soil they rudely till'd,  
Chas'd the free rovers of the savage woods,  
Insnar'd the wild-fowl, swept the scaly floods ;  
Shelter'd in lowly huts their fragile forms  
From burning suns and desolating storms ;  
Or, when the halcyon sported on the breeze,  
In light canoes they skimm'd the rippling seas :  
Their lives in dreams of soothing languor flew,  
No parted joys, no future pains they knew,  
The passing moment all their bliss or care ;  
Such as the sires had been, the children were  
From age to age ; like waves upon the tide  
Of stormless time, they calmly liv'd and dy'd.

Dreadful as hurricanes, athwart the main  
Rush'd the fell legions of invading Spain,  
With fraud and force, with false and fatal breath,  
(Submission bondage, and resistance death,)  
They swept the isles. In vain the simple race  
Kneel'd to the iron sceptre of their grace,

Or with weak arms their fiery vengeance brav'd;  
 They came, they saw, they conquer'd, they enslav'd,  
 And they destroy'd;—the gen'rous heart they broke,  
 They crush'd the timid neck beneath the yoke;  
 Where'er to battle march'd their grim array,  
 The sword of conquest plough'd resistless way;  
 Where'er from cruel toil they sought repose,  
 Around, the fires of devastation rose.  
 The Indian, as he turn'd his head in flight,  
 Beheld his cottage flaming through the night,  
 And, midst the shrieks of murder on the wind,  
 Heard the mute blood-hound's death-step close behind.  
 O'erwhelm'd at length with ignominious toil,  
 Mingling their barren ashes with the soil,  
 Down to the dust the Charib-people pass'd,  
 Like autumn foliage with'ring in the blast:  
 The whole race sunk beneath th' oppressor's rod,  
 And left a blank among the works of God.

This selection from Montgomery's "*West Indies*" is introduced, not merely for the beauty of its poetry, but as affording a neat and concise view of these beautiful islands—the condition of the aborigines, their sufferings, and eventual extirpation by the Spaniards.

Jamaica, to which we shall chiefly have to refer, was discovered by Columbus, in 1494; and was held by the Spaniards until 1655, when it was taken by the British. This Island, which is 4000 miles south-west of England, is about 170 miles in length, and sixty in breadth. It is well watered with numerous springs, and has a range of lofty mountains, running from east to west; some of which are from 7,000 to 8,000 feet high. Its slave population, in 1835, was 311,692.

The rapacious and cruel Spaniards are said to have destroyed as many as 60,000 of the native Indians on this island alone. In the year 1558, it was reported that none were to be found. But they wanted slaves, and where could they find them? The Spaniard looked,—

“ And far beyond the gloomy gulph, descried  
 Devoted Africa: he burst away,  
 And, with a yell of transport, grasp'd his prey.”

From this sad moment to the joyous hour of emancipation, through many a long year, and centuries of years, Africa was robbed and spoiled, and her children carried into helpless, hopeless, endless captivity! But we pass on to our Mission; which, under God, went as the angel to Peter in prison, and smiting off the chains of the slave, bade him arise and walk forth in liberty and peace.



THE first efforts of the Baptist Missionary Society in Jamaica were made in 1813. For some years previously Mr. Moses Baker had laboured among the negroes, at Flamstead, about twelve miles from Falmouth. The proprietor of an estate, concerned for the best interests of his slaves, requested that the Society would send out a Missionary; and at the suggestion of the estimable Dr. Ryland, Mr. John Rowe, a student at the college at Bristol, was set apart to this service. At the end of the published account of his designation, Mr. Fuller writes, "God has not frowned upon our undertakings in the East, and we cannot but hope for the continuance of his blessing on this our first effort in the West. For this, however, it becomes us all to pray, both on behalf of our brother, and of the poor negroes to whom he has been sent."

And surely prayer has been answered. Mr. Rowe, after having resided at Falmouth long enough to ensure by his Christian conduct the high esteem of all who knew him, was suddenly called to his rest in June, 1816. He was followed to Jamaica by Messrs Compere, Coultart, Kitching, Godden, and many other brethren, whose labours, influenced by pure motives, and connected with ardent prayer, have produced an abundant harvest, presenting, probably, as large a measure of success attendant on efforts for the accomplishment of the Divine glory as was ever witnessed by the church of Christ.

GRATIFYING SUCCESS.

A comparatively short time had elapsed after our beloved brethren had commenced their labours in Jamaica, before it became apparent that a very large number of the African race were "a people prepared of the Lord" for the reception of his word. Great multitudes believed, were baptized, and gave themselves to the church, to walk in all his ordinances and commandments. The following facts, communicated by Mr. Coultart in the year 1823, will show how even then Divine truth operated on the hearts of many of his hearers.

"I baptized *one hundred and seventeen* persons in August, two of whom particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink about any ting good till me hear a brother

read, *if me no born again me no see kingdom of God.* Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut my eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read de book, no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for *me* goodness but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.’”

Nor will the following pleasing incidents, related by the wife of one of our missionary brethren, in 1828, be read without interest, or without earnest desires that British Christians may possess the same spirit.

“The female members of our church have weekly meetings for prayer, which are conducted with great order and solemnity. It may not be uninteresting if I here transcribe a prayer, offered quite recently, by one of them, at one of these meetings. ‘Me Great and Holy Fader, me am vile and guilty sinner, but me bless and tank thee for thy love to de world. Thou did give thy dear Son to die on de cross for me poor sinner. Me bless and tank thee, precious Saviour, for thou did leave thy Fader, in heaven, to save me, and to teach me. Thou bear de shame of sin on de cross. Thou hang there to save me and all de poor sinner, if they come to thee with de broken heart. Do thou teach me with de Holy Spirit, for me no know tings right. This no teach me to live, then me sin all de time. Make my heart soft to tank thee for thy good Spirit. Make my heart soft to tank thee for thy love more than all. Pity de poor sinner all round. Save their soul from sin. Make them love thee; then they be so happy. Then they love thee so much. Then they think of what thou suffer when de blood fall down from thy sacred cheek. Remember and pity me poor husband, and me poor children. Turn them with de Spirit from de way of sin. Make them love thee with de whole heart. Me bless and tank thee, dear Saviour, for de good minister to teach me. Teach him, so he will teach us in de right way. Fill de chapel with de people who will love thee so very much. Bless all me dear sister. Make us de true disciples. Help, and make us turn from every sin in de heart. Bless us all with thy love, and take us to thy Fader to live in heaven when we die!’”

In the same letter it is stated,

“We have succeeded in collecting one hundred dollars for the

more extensive diffusion of the gospel among the heathen. Five dollars of this sum were given by a female member of the church; who was formerly a slave. By her industry she first purchased her own freedom; then that of her husband. They have built themselves a comfortable house, quite near the mission-house, from whence we often hear the supplicating voice, and the cheerful song of praise."

#### PERSECUTION BY THE PLANTERS.

But in Jamaica, as elsewhere, the success of the gospel called forth the spirit of persecution. So early as 1825, it became the painful duty of the Committee to report to their friends, that both at Spanish Town and Montego Bay, annoyances had been the lot of their missionary brethren. In the former place, Mr. Phillippo had been required to appear in the ranks, and to render military service; and in the latter, unreasonable hindrances had been presented to the attendance of the negroes on public worship. This spirit, though met only with forbearance and kindness on the part of our brethren, and entirely discouraged by the government at home, continued to increase till it became certain to all parties, that christianity and slavery could not exist together; but that one or the other must be banished from the island.

It is delightful to perceive that amidst the persecutions of that period, the slaves, as well as the missionaries, retained their integrity, and manifested the spirit of primitive christianity. The following is one of many illustrations.

"Two persons connected with Mr. Burchell's congregation at Montego Bay, had their houses levelled with the ground, their feet made fast in the stocks, and were sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven. One of these, however, proved so completely incorrigible, that they were absolutely obliged to give him up in despair. Having nothing to do besides in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell, and flogged him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The poor man, however, resolutely declared his purpose to pray: 'If you let me go,' said he, 'me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!' The jailer was fairly confounded; and rather than be annoyed any longer by

this 'praying fellow,' he gave up his fees, and part of the fine was remitted; and so the man was dismissed to go and pray elsewhere!"

In 1832, several of our beloved missionary brethren in the island of Jamaica were imprisoned, the chapels demolished,\* and a determination expressed by those who considered themselves as possessed of power to carry their plans into execution, that "the sectarians should be driven from the island." The results are well known;—the zeal of British Christians was called forth, their prayers ascended to heaven, and the God of justice and mercy came forth from his place to deliver his people from bondage, and inclined our legislature to permit the oppressed to go free.

#### DELIGHTFUL RESULTS.

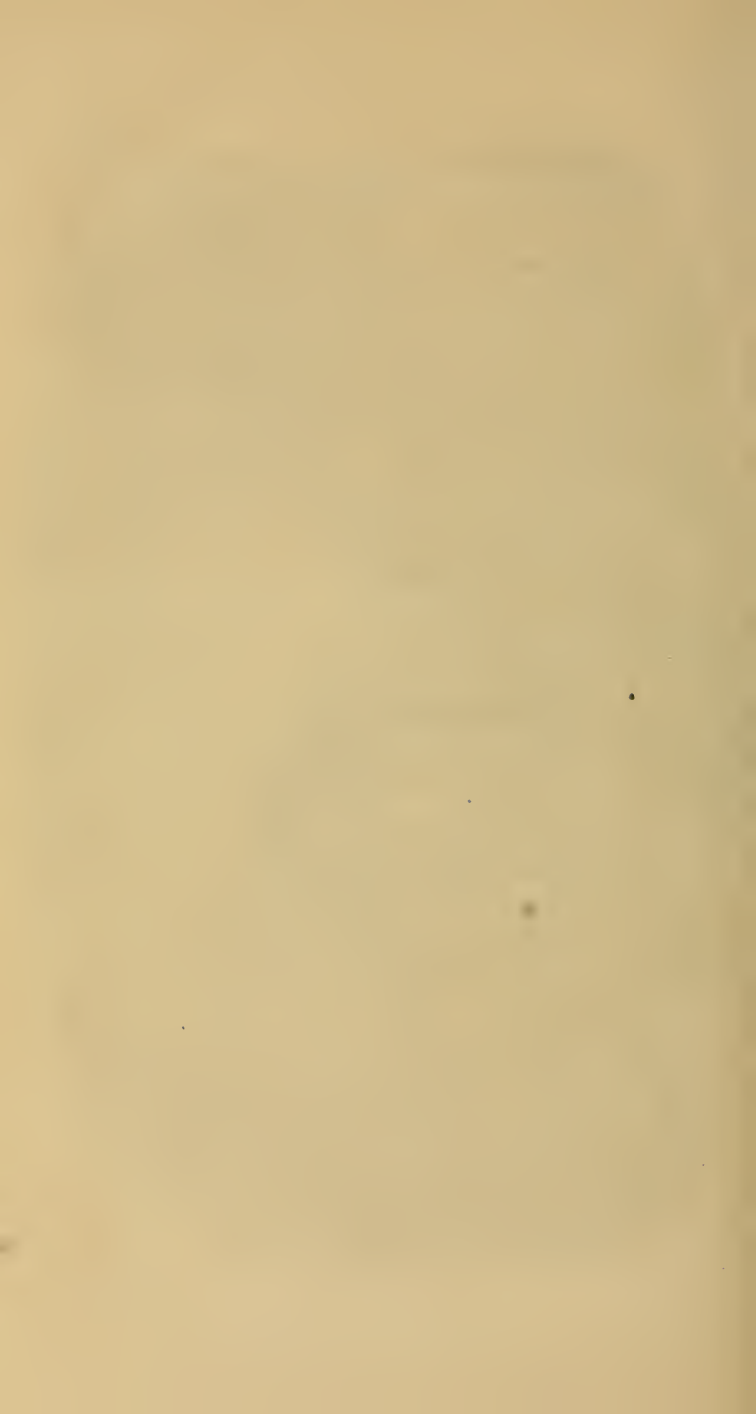
To detail the progress of the gospel in this lovely island, or to pourtray its effects would indeed be difficult. We may refer to one or two facts connected with Montego Bay, as specimens of the blessed results of Christianity. Writing in February, 1837, Mr. Burchell says, "It is now truly interesting to spend a Sabbath in Montego Bay. When I arrived here, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate the Sabbath-day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and, during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What hath God wrought? may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. Not unto us, O Lord! but unto thy name be all the glory."

Mr. Oughton, who arrived in Jamaica in 1836, soon afterwards assisted at a baptism at Montego Bay, when one hundred and seventy persons were united to Mr. Burchell's church. On that occasion two thousand persons assembled at a prayer-meeting at the early hour of three in the morning; "and I think," said Mr. Oughton, "I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as was displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward."

\* The opposite cut represents the destruction, by fire, of the chapel at Savanna-la-mar.









In closing this sketch of missionary operations in Jamaica, we will transcribe from the publications of parties entirely unconnected with the Society, a few facts as to the results of the labours of our brethren. Messrs. Sturge and Hervey, in their *Tour in the West Indies*, say,—“ We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of these efforts; description can convey no idea of their excellence and magnitude. A few years ago, the negroes were heathen and benighted; now they are, to a great extent, enlightened and Christian. The Sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian communion. We earnestly commend these benefactors of the human race, the missionaries, to the more earnest prayer, to the deeper sympathies, and to the yet more liberal support of British Christians.”

Joseph John Gurney, in his *Winter in the West Indies*, writes :—

“ The Baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness. I know great apprehensions were entertained, especially in this country, on the cessation of slavery, that the negroes would break away at once from their masters and their ministers. But freedom has come; and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty, the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout—the congregations have, in many cases, more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness, in many places, has begun to blossom as the rose.”

Omitting the testimonies afforded by special justices, we quote part of the reply from SIR LIONEL SMITH, to an address from the ministers of the Baptist Western Union in Jamaica :—

“ On my assuming the government of this colony, I strongly

expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquility.

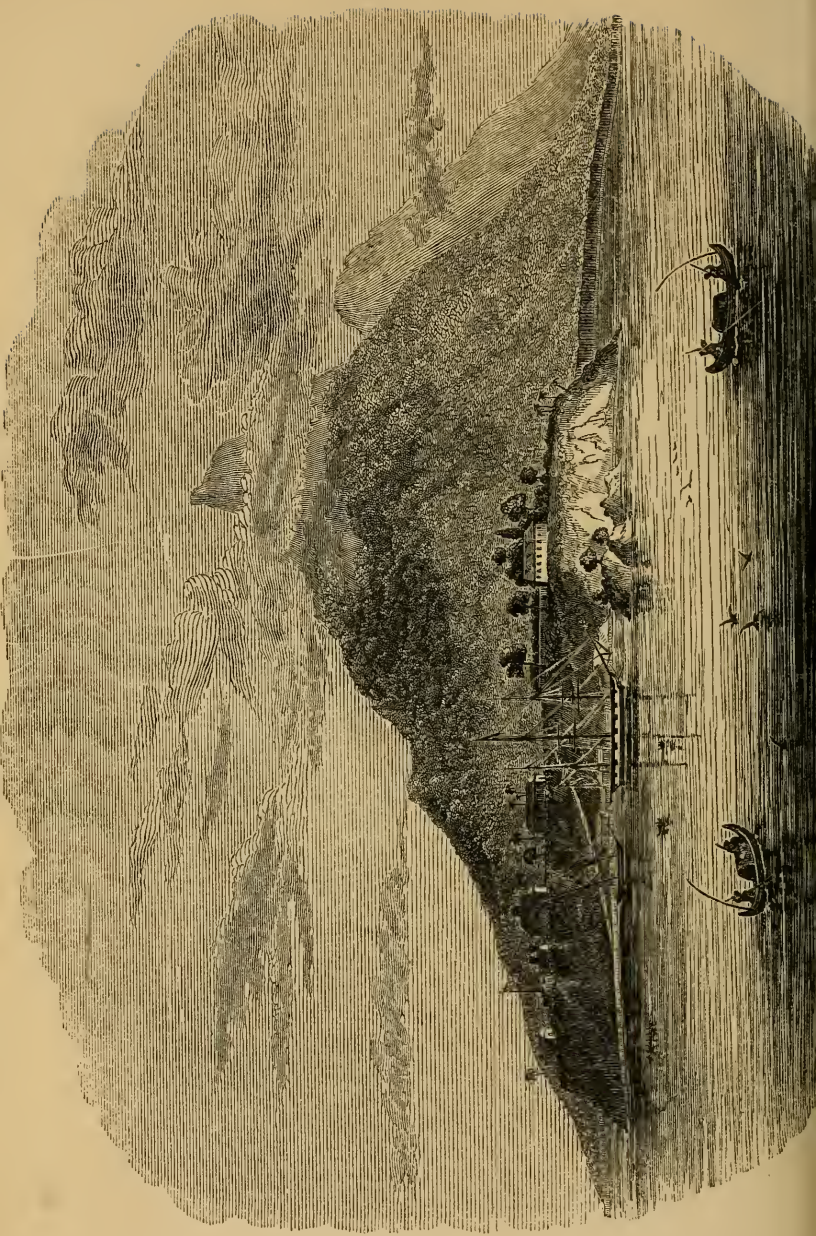
“Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where the squatters? Where the injuries against proprietors or the persons of white men? Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

“The admirable conduct of the peasantry in such a crisis, has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.”

The above is but a bare outline of the West India Mission. To tell of all done there would require volumes, and then the half would not be told. We add a few fragments of facts. In one year, 1824, Mr. Coultart baptized nearly 500 persons.—Thoms Knibb, an elder brother of William Knibb, went out in 1822, and died in 1824.—As many as thirteen chapels were destroyed in the riots of 1832, four being burnt to the ground; the whole loss amounted to £23,250; Government granted £5,510 to restore them, and £13,000 was raised in England in a few weeks.—The day of emancipation, August 1st, 1838, passed over joyously and peaceably. Since then all has been quiet; tread-mills are useless; jails have been shut up, and jailers pensioned off; the missionaries relieved of taxes; townships formed, and freeholds purchased by the negroes; black magistrates are on the bench, and black representatives in the House of Assembly; and these benefits have resulted from what that House now calls, “*The Glorious Act of Emancipation!*”

And what is still more delightful in a religious view is, that the West India churches resolved, in January last, that on the Anniversary of Freedom, August 1st, 1842, they would become independent of all pecuniary aid from Great Britain.





The attention of the religious and benevolent in Britain, has been recently directed with intense interest to this vast continent, and an ardent desire has been displayed by all sects and parties to atone, by acts of kindness, for the wrongs we so long inflicted on her hapless children. And no sooner had the Christian negroes in Jamaica, risen from the bondage of man, than they thought of their brethren in Africa in the bondage of satan. One of these, who had been stolen from Africa in his youth, worked his passage over, and, on the very spot where he had been stolen, made known the gospel! Others said they would risk being enslaved again,—nobly declaring, “we have been made slaves for men, we can be made slaves for Christ.” At home, the committee, after much anxious solicitude, were providentially directed to two suitable agents, Mr. Clarke and Dr. Prince, who went out in October, 1840, for Fernando Po, an island on the western coast, where they arrived January 1st, 1841. They immediately commenced operations—preaching to the people in Clarence, (who are chiefly liberated Africans and understand English) and visiting the chiefs and their people along the coast.

Success soon crowned the attempt. The congregations were large and attentive, and several baptisms took place. After labouring more than twelve months, Messrs. Clarke and Prince left Africa, to come and seek for “more men from England;” but the ship was struck by lightning and disabled, and after various perils of storms and pirates, they reached Demerara, and on the 27th of May arrived at Falmouth, Jamaica. Here they were welcomed with great joy. Mr. Clarke, in ten weeks, travelled 800 miles, and attended sixty-three meetings. Mr. C. had been a missionary in Jamaica, and his former people raised £600, with a desire that he would tell the people in England to “*shove on,*” or they would come and teach us how! Messrs. Clarke, and Prince, and Merrick, arrived in England Sep. 7th. The writer had the pleasure of hearing Mr. C. at the Leicester Jubilee meetings. His details of the superstitious practices, and horrid cruelties of the Africans, were deeply affecting. Notwithstanding these, and though Clarkson and Buxton had declared the attempt unsafe, he dare be set down at any settlement along the 500 miles of coast. He did not fear black men so much as white men. He read letters just received from Fernando Po. Mr. and Mrs. Sturgeon, from England, had arrived in March, and



in April three were baptized; the Sunday-school, and Bible class, were going on well; there were 100 inquirers; all were busy reading, praying, and telling others of Christ; and land had been obtained on which to erect a meeting-house.

Mr. A. Fuller, and Mr. J. Merrick, men of colour from Jamaica, are now in England, and with six other of their countrymen. will soon depart for this station. It has been proposed to provide the brethren with a MISSIONARY VESSEL, that they may visit the neighbouring coasts and rivers with greater facility; and in Jamaica, a College is immediately to be instituted, for the instruction of converted negroes as Evangelists for Africa!

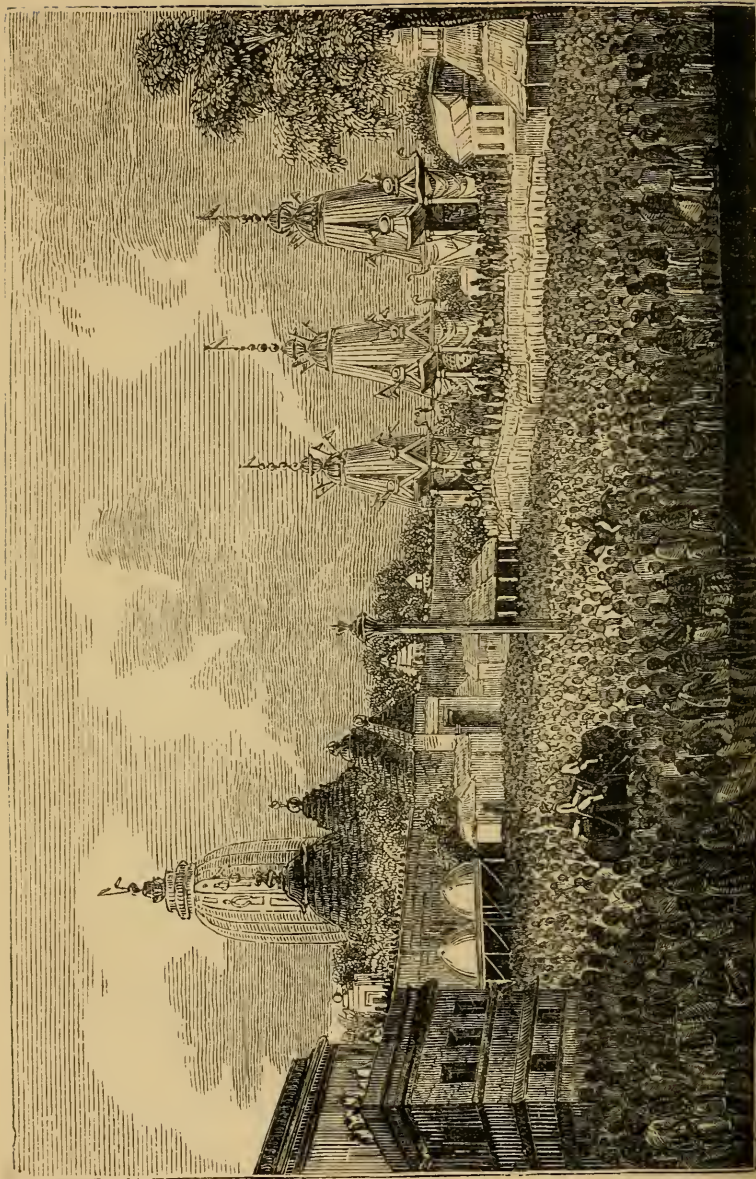
In *South Africa* there is a missionary station, at Graham's Town, where some Baptist settlers have long resided. In 1832, Mr. W. Davis went out to them. He was very laborious and useful, and died in 1838. Mr. Aveline succeeded Mr. Davis. This is now a prosperous missionary station. The people support their own pastor, and contribute liberally to the funds of the Parent Society. A new and elegant chapel has lately been opened, and paid for by the liberality of those on the spot.

In the *Bahama islands*, a flourishing mission has existed for many years, now numbering nearly 1200 members. A great spirit of hearing distinguishes the people, and the number of the missionaries might be increased to great advantage. The following circumstance, while it shews the love of these people to the gospel, may supply a lesson to Christians at home. Mr. Littlewood writes,—“ Being about to visit the out-islands, I determined to take a mason with me to finish the chapels. After a few hours sail, we arrived at the first settlement. In the evening I preached to a crowded congregation, and after service told the people that I had brought a mason to repair the chapel, and that I wanted all present to come in the morning to fetch water, sand, &c. In the morning, by sun-rise, I was delighted beyond measure. Nearly one hundred persons were in the yard, ready to assist me. Such noble exertions did they make, that the work the mason expected to have been a fortnight in completing, was accomplished in a day and a half.”

At *Belize*, in South America, there is a small but interesting mission, where the Rev. A. Henderson is labouring with success. Aided by seven teachers, and native preachers, the gospel is proclaimed at four important places on the coast: at some of them the congregations are principally English and Africans, at others Spaniards and Indians.







FESTIVAL OF JUGGERNAUT.

## THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE GENERAL BAPTISTS, as will be seen by the previous history, were among the earliest of the dissenting churches of this country. For many years they were active, useful, and prosperous; but the prevalence of socinianism among many dissenting churches, spread its withering influence over most of theirs. This led, in 1770, to the formation of the "New Connexion," on evangelical principles. Since that period, they have been gradually, and are now rapidly, increasing.

Through the kindness of Mr. Pike, the Secretary of this Society, and Mr. Peggs, one of its first missionaries, we are enabled to furnish the following abridged details:—

This Society arose in 1816. Some members of the New Connexion of General Baptists, had long felt a desire to see a Society for propagating the Gospel among the heathen, established by the churches of that connexion. At an Association of the Body, held at Castle Donington, Leicestershire, in 1802, an inquiry was made,—“Can any sort of foreign missionary business be undertaken by the General Baptists?” It was thought that the strength of the connexion was unequal to such an effort, and attention was directed to some neglected parts of Lincolnshire! In 1809, a letter on the subject was read at the Association at Quorndon, which appeared to excite some attention. Mr. Freeston spoke of it in terms of high commendation; and Mr. B. Pollard observed, that “he could almost have sold his coat from his back for the missionary cause,” or to that effect. In 1813, a question, to the following purport, was presented, as from the church at Friar Lane, Leicester, to the Conference at Derby:—“Ought not the General Baptists to exert themselves as much as they can, in establishing, though on ever so small a scale, a mission of their own?” In 1813, two letters appeared in the *Repository*, on the importance of a Mission to the Heathen. About 1812, Mr. Pike applied to Mr. Fuller to know if the Particular Baptist Society would employ, as a missionary, a person who might be a member of a church belonging to the General Baptists. His answer amounted to a negative. About two years after this, Mr. Pike again applied to Mr. Fuller, suggesting the formation of an Auxiliary Baptist Missionary Society, which should include both the bodies of Baptists—General and Particular. It was thought this might be supported by the churches of the former description; and

yet, it was observed to Mr. F., as such society would be a mere auxiliary, it would not interfere with the management of the Baptist Mission: this would have continued on the same footing as before. His answer to this proposition was most decidedly unfavourable. It now remained for the friends of the heathen among the General Baptists to support the missionary cause as carried on by others, or to make a fresh attempt at the formation of a Society of their own. In the early part of 1816, another letter, calling for the establishment of such a Society, appeared in the *Repository*. This letter, which, it is conceived, came from the same hand as those already mentioned,\* seems to have had some effect. The subject was taken up by the Lincolnshire Conference; and the letter alluded to was read at a church-meeting at Stoney-street, Nottingham; and a case from that church was presented to the Conference at Wimeswold, June 4th, 1816, requesting the Conference to take the subject into consideration. After a discussion, which gave an unusual degree of interest to the meeting, it was resolved to recommend the matter to the most serious consideration of the Body at the next Annual Association, and a copy of this resolution was sent to every church.

The subject was accordingly taken up at the Association at Boston; and though the design met with some opposition, yet the Association recommended the friends of the measure to form a Society immediately. This advice was forthwith acted upon, and preparatory steps were taken to provide funds and suitable agents.

In May, 1821, Messrs. Bampton and Peggs embarked for India, in company with Messrs. Ward and Mack. They arrived in November, and were cordially welcomed by the brethren at Serampore. Assam had been thought of, or Burmah, but they were advised to go to Orissa, and the Marquis of Hastings having concurred, "to this region of the shadow of death," says brother Peggs, "we directed our way, and arrived there in February, 1822."

The province of Orissa is on the Bay of Bengal, between Calcutta and Madras.† It is about 200 miles in length, and 100 in breadth, and is famous for the celebrated temple of Juggernaut, or *Lord of the world*, which stands near the town of Poore, on the sea shore. Cuttack is the capital of the province. In 1821, no missionary was stationed in the whole country; but the missionaries at Serampore had occasionally sent native brethren to distribute scriptures and tracts, especially at the great festivals of Juggernaut.

\* No doubt they were all written by Mr. Pike.

† See Sutton's "Narrative of the Mission to Orissa."

At the time when the missionaries arrived, idolatry was rampant. Pilgrims' bones strewed the ground for miles; suttee fires blazed; and Government not only sanctioned, but derived revenue from idolatry! After witnessing the "horrid solemnities" of Juggernaut, a few years before, the pious Dr. Buchanan sat on an eminence, on the Chilka lake, and viewing the lofty towers of the idol far remote, cherished the hope that "some Christian institution, fostered in Britain, would gradually undermine this baleful idolatry, and put out the memory of it for ever." The General Baptists, small among the thousands of Israel, formed that "institution," which is now gradually accomplishing the great work. To show this,—and our space will not allow us to do more,—we present the following summary of proceedings and results.

Erun, the first Hindoo convert, was baptized in 1827, by Mr. Bampton. He was then fifty years of age; his father lived to be 103. Erun still lives, a faithful and honourable Christian.—Gunga Dhor was the first Oriya convert: he was baptized by Mr. Lacey, in 1828. He had been a Brahmin of high caste and much influence. He is now an active preacher.—In 1826, their first place of Christian worship in Orissa was opened at Cuttack; since greatly enlarged. It was erected where once stood an impure heathen temple.—About this time, Brother Sutton rescued a widow from the funeral pile.

The following is a list of the missionaries:—Bampton (died 1830); Peggs (returned); Lacey; Sutton; Cropper (died 1828); Brown (retired); Goadby (returned); J. Brooks; Stubbins; Wilkinson; Grant; W. Brooks (printer); with their wives; and Miss Kirkman and Miss Derry, as teachers. After visiting England in 1833, Mr. Sutton called, on his return, at America, and stirred up the General, or, as they are there called, the Free-will, Baptists to aid in the good work. A Society was formed, and they sent over to Orissa, Messrs. Noyes, Phillips, and Bachelor, and their wives, and a female teacher. Ten stations, wide apart, have been occupied, and as many as twelve native brethren are employed as evangelists. It was objected that none but the low caste, or those who had lost caste, professed christianity. This, however, is not the fact here, as there has been but one low caste baptized. The number of baptized converts at Cuttack alone, was, in the last Report, Europeans and East Indians, fifty-three; Hindoos, ninety-five. Schools and orphan asylums were opened at all the stations; and recently, a printing-office has been established, from which Scriptures, books, and tracts have been issued; among these are Pilgrim's Progress, Doddridge's Rise and Progress,



and Baxter's Call. Tracts, they have distributed by hundreds of thousands, especially at the great festival, whence they have doubtless been carried by the pilgrims far away over continental India.

No missionaries have laboured with greater zeal and success in the work of ameliorating the civil and physical condition of the Hindoos than the General Baptists. The Suttee, Pilgrim Tax, Infanticide, Slavery, Ghaut murders, &c., &c., have all been fearlessly exposed, and some of them abolished, by their persevering efforts. Brother Peggs alone, has published thousands of volumes and pamphlets on these and other subjects. Their patience, too, has been great. They say, "At our first entrance upon our work, we seemed to be engaged in a most hopeless enterprize; for nearly six years were we accustomed to hear, from our own countrymen, 'You will never make a convert among the followers of Juggernaut;' but we trusted in God; we knew that immutability itself was pledged for our success; hence, though faint yet pursuing, we struggled on till we saw the proud Brahmin presenting himself at our feet, as our first convert, and listening, with not less of sincerity than eagerness, to the words of Eternal Life. Thus commenced a series of conversions, which, we trust, will be carried on in unbroken succession to the end of time."

In 1826, the General Baptists, at the suggestion of Mr. Burchell, attempted a mission to the *West Indies*, by sending out three brethren to Jamaica; who laboured some time with success, and were cheered by opening prospects of usefulness; but owing to the death of Mr. Allsop, the illness of Mr. Hudson, and the resignation of Mr. Bromley, together with the serious expenses of the mission, the Committee were reluctantly compelled to relinquish the stations, which were afterwards adopted, and carried on successfully, by the Particular Baptist missionaries.

The example set by the Particular Baptists had, no doubt, considerable influence in exciting the General Baptists to enter the field; and when Mr. Fuller declined the proposal to form a General Baptist Auxiliary Society, Mr. Pike gave the General Baptists no rest till they established a Society of their own. To him, under God, it owes its origin, its perpetuity, its success. Ever since its formation, in 1816, he has been its secretary. We might say much respecting his extraordinary labours, for we have shared in them, but his praise is in all the churches. May the little one become a thousand, and the small one a strong nation: the Lord hasten it in his time!



## WILLIAM CAREY.

THIS distinguished Christian Missionary was born in 1761, at the village of Paulerspury, near Northampton, where his father was the parish clerk. The humble circumstances of the father, prevented him from bestowing a liberal education on his children; and the subject of the present brief sketch appears to have received a very limited education, except that he acquired the rudiments of the Latin tongue, at the grammar school, in his native village.

He appears to have been led by divine grace, to see the importance of the salvation of his soul, and the love of a dying Saviour in early life, and was baptized by Dr. Ryland, at Northampton, in 1783. When about twenty-one years of age, he was invited to reside at Moulton, near Northampton, where he was settled over a small congregation of Baptists, and received, as a remuneration for his services, a salary of not more than £15 per annum. To eke out a scanty livelihood for himself, and his wife, and a rising family, he worked at his own trade as a shoemaker, and his sign-board, as follows, is said to be in existence at this time.

### BOOTS AND SHOES

MADE AND MENDED HERE BY

W. CAREY.

He made shoes it is true, but could never make a pair, or two shoes alike. The late Dr. Ryland, when living at Northampton, is said to have ordered a pair of him, which, being too long, were returned, and the rustic artisan cut off the toes, and sewed them up again! While thus engaged he was so intent on learning Latin, Greek, and Hebrew, he forgot, it appears, to fit the shoes to the last, and used always to sit at his work with a book before him. The bench was his seat of literature, and the shoemaker's stall, where the voice of a tutor was never heard, the hall in which he acquired nearly all his learning. A friend who had frequent contracts with the government for supplying the army with shoes, as a matter of friendship, employed Mr. Carey in the manufacture of some of these articles, which did not require so much nicety as those which were intended for home consumption. Once in a fortnight or three weeks, Carey might be seen walking eight or ten miles, with a wallet full of shoes upon his shoulder, and then returning home the same day with a fresh supply of leather to fulfil his future engagements.

All this drudgery was not sufficient to provide for the wants of his family; he therefore undertook an evening school. He might have had thoughts about the Mission before, for he was often seen in deep musing, but he now bought an old copy of Guthrie's Geographical Grammar, which is supposed to have directed his attention and sympathy to the "poor heathen."

In the course of a few years he was invited, through the recommendation of the late Mr. Hall of Arnsby, father of the celebrated Robert Hall, by the Baptist church, meeting in Harvey-lane, Leicester. Being, at this time, in reduced circumstances, several benevolent friends presented him with new clothing; and, as his hair was lank and unseemly, he was likewise furnished with a wig to add to the respectability of his appearance.

Success attended the labours of this excellent man at Leicester; many were added to the church over which, in a short time, he was ordained.

A few years previously to his settlement at Leicester, his mind had been deeply impressed with the perishing condition of the heathen

world; and after various meetings with his brethren on the subject, Providence opened the way for his undertaking a Foreign Mission, and in the company of Mr. John Thomas, he embarked for the East Indies in the year 1791. Mrs. Carey would not accompany her husband; and it was not until they had been refused a passage in a British vessel, and had engaged to go out in a Danish East Indiaman, that she consented to go with him. Carey's first design was to go to the South Seas, but Providence directed him to his proper station.

The following extracts from the Minute Book of the Baptist church in Harvey Lane, Leicester, have reference to his removal and settlement in India:—

“January, 1793.—Our pastor gave us notice that he should leave us in March, having engaged to go on a Mission to Bengal, in the East Indies.

“March 24, 1793.—Mr. Carey, our minister, left Leicester to go on a Mission to the East Indies; to take, and propagate the Gospel among those idolatrous and superstitious Heathens. This is inserted to shew his love to his poor miserable fellow creatures: in this we concurred with him, though it is at the expense of losing one *whom we love as our own souls*.

“March 18, 1798.—By a letter from Mr. William Carey, (our former worthy pastor, and whom we resigned to the Mission in Hindostan, in Asia) we were informed, that a small church was formed at Mudnabatty; and he wished a dismission from us to it, that he might become a member, and have also an opportunity of becoming its pastor. We, therefore, agreed not only to send his dismission, but to insert it at large in our church book, to preserve to posterity the memory of an event so pleasing and important, the planting of a Gospel Church in Asia:—

‘The Church of Christ, meeting in Harvey Lane, Leicester, England, in Europe, to the church of Christ, of the same faith and order, meeting in Mudnabatty, Hindostan, in Asia, sendeth christian salutation:—

‘Dear Brethren,

‘As our Brother William Carey, formerly our beloved pastor, requests a dismission from us to you as a member, we comply.

‘We earnestly desire that he may be very useful among you, both as a member and as a minister. *Though few in number, may you be as a handful of genuine Corn in Hindostan, which may fill all Asia with Evangelical fruit.*

‘The Lord has already done great things for you, whereof you have cause to be glad. We hope ye will make it your great concern to prize and conform to the glorious Gospel and its holy institutions. That ye may be filled with spiritual light, and life, and joy, and abound in the practice of all the fruits of righteousness is the ardent prayer of your affectionate Brethren in Jesus Christ.”

Like many other great and good men, he met with numerous obstacles; but was, at length, permanently fixed at Serampore, a small settlement under the protection of the King of Denmark, the East India Company having refused their sanction to the Mission.

Here he pursued his favourite employment—the translation of the Scriptures into the languages of the East, in which sacred engagement he succeeded in an astonishing manner, having been engaged in the translation of the Scriptures into more than thirty different languages; some of which, the most difficult in the world, are spoken by hundreds of millions of human beings.

In 1801, Mr. Carey was appointed, by the Marquis Wellesley,\* then Governor-General of India, Professor of Bengali and Sungskrit in the College of Fort William, Calcutta.

Like Fuller at home, Carey had but little time for recreation. His only relaxation from labour appears to have been in the cultivation of flowers and plants, of which he had a choice variety. Of the manner in which this industrious missionary employed his time and talents, the following extract from one of his own letters to a friend, apologizing for not writing, will shew:—

“I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God. I then attended family prayer with the servants in Bengali. While tea was getting ready, I read a little Persian with a Moonshi who was waiting when I left my bed-room; read also, before breakfast, a portion of the Scripture in Hindostanee. The moment breakfast was over, sat down to the translation of the Ramayuna from Sungskrit, with a pundit, who was also waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home, I examined a proof sheet of the Bengali translation of Jeremiah, which took till dinner time. After dinner, translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of Matthew into Sungskrit. This employed me till six o'clock. After six sat down with a Telinga pundit, (who is translating from the Sungskrit into the language of his country,) to learn that language. At seven, I began to collect a few previous thoughts into the form of a sermon, and preached in English at half-past seven. About forty persons present, and among them one of the puisne judges of the Sudder Dewany 'dawlut. After sermon I got a subscription from him of five hundred rupees, towards erecting our new place of worship: he is an exceedingly friendly man. Preaching was over, and the congregation gone by nine o'clock. I then sat down, and translated the eleventh chapter of Ezekiel into Bengali, and this lasted till near eleven; and now I sit down to write to you. After this, I conclude the evening by reading a chapter in the Greek Testament, commending myself to God. I have never more time in the day than this, though the exercises vary.”

Thus, for more than forty years, did this faithful servant of Christ labour in his high vocation. He died in peace, though not without previous personal suffering, June 9th, 1834. His last will and testament is characteristic of the man: he first utterly disclaims all right or title to the Serampore Mission premises, or to the property of his wife, Grace Carey; he then bequeaths his museum, and certain learned works, to the college; and having provided for his wife and children with equal justice, desires that his lawful debts be first paid; that his funeral be as plain as possible; and that the following inscription, and nothing more, be placed on his tomb:—

WILLIAM CAREY,

*Born August 17th, 1761; Died ———.*

“A wretched, poor, and helpless worm,  
On thy kind arms I fall.”

To Carey, his colleagues always referred the honour of originating the India mission. Fuller said, “The origin of the Society will be found in the workings of Brother Carey’s mind.” Ryland said, “I believe God

\* This distinguished nobleman died Sep. 26, 1842.

himself infused into the mind of Carey that solicitude for the salvation of the heathen." Look then, young reader, at the career of this extraordinary man! See him as he sat on his seat in his little shop; or as he wended his way on foot, o'er hill and dale, to attend the meetings of his brethren, filled with strange thoughts of men in foreign lands, and restless till he could reach them, and put into their hands the Word of God! See him again, after toils and labours unparalleled, reaping the rich reward of his labours,—honoured of God and man. The Marquis Wellesley promoted him, and the Marquis of Hastings and his lady paid him a visit. What a scene! the once humble village shoemaker of Moulton, rising from his seat, surrounded by learned pundits, to receive the Governor-General of India! But higher honours await him in "that day."

---

### ANDREW FULLER.

BY J. BELCHER.

THIS good minister of Jesus Christ was born at Wicken, near Ely, in the county of Cambridge, February 6, 1754, of respectable and pious parents. His youth was devoted to the pursuits of agriculture. After great mental conflict he became decided on the great concerns of eternity, and was baptized when about sixteen years of age. In 1775 he became pastor of the church at Soham, where he had been a member from the period of his baptism; in 1782 he removed to become pastor at Kettering, where he laboured with great success till his death, which occurred May 7, 1815, in his sixty-second year.

More than a quarter of a century has elapsed since Mr. Fuller was called from a life of extraordinary labour to his rest and reward; but I seem yet to have before me his commanding person, and to hear the deep-toned sounds of his voice. No one who listened to him as a preacher can ever forget him.

Imagine, a tall and somewhat corpulent man, with gait and manners, though heavy and unpolished, not without dignity, ascending the pulpit to address his fellow-immortals on the great themes of life and salvation. His authoritative look and grave deportment claim your attention; you could not be careless if you would; and you would have no disposition to be so, even if you might. He commences his sermon, and presents to you a plan, combining in a singular manner the topical and textual methods of preaching, and proceeds to illustrate his subject, and enforce its claims on your regard. You are struck with the clearness of his statements; every text is held up before your view so as to become transparent; the preacher has clearly got the correct sense of the passage, and you wonder that you never saw it before as he now presents it; he proceeds, and you are surprised at the power of his argument, which appears to you irresistible. You are melted by his pathos, and seem to have found a man in whom are united the clearness of Barrow, the scriptural theology of Owen, and the subduing tenderness of Baxter or Flavel.

Andrew Fuller was providentially raised up at a period when coldness benumbed some portions of the Christian church, and errors obscured the glory of others. Untaught in the schools, he had to work his way through all kinds of difficulty; to assume the attitude of a controversialist even against his own section of the church, as well as against the enemies of the common faith; and to contend against prejudice of every sort, that truth might spread, and Christian zeal be roused into action. The wonder rather is, that one short life should have accomplished so much,

than that so little was effected. Let it be remembered that he was the devoted and successful pastor of a Christian church which was greatly increased by his labours; one of the founders, and the secretary till his death, of the Baptist Mission; and the writer of numerous controversial and other volumes.\* Any one of these departments of labour might fully occupy the energies of a man; but he ably and efficiently discharged the duties of a Christian minister, a secretary, and an author. Nor would it be easy to say which of the three offices was best filled. He might well observe to his wife, "The way for us to have joy is to rejoice in all our labour, and then we shall have plenty." If his friends complained that he allowed himself no time for recreation, he would answer, "Oh, no, all my recreation is a change of work." Thus eminently devoted to the service of God, and sustained by the influence of holy principles, his life was useful and his death honourable. Few men have had their memory embalmed with more sincere and devout affection than ANDREW FULLER. "The righteous shall be in everlasting remembrance."

We subjoin a few facts, chiefly of his early history, supposing they might gratify our young readers:—

He was the son of Robert Fuller, and Philippa his wife, who was the daughter of Andrew Gunton. His ancestors, by both father and mother, had been nonconformists for generations. When under fifteen years of age, he was seriously concerned; but the Baptist minister at Soham, *had nothing to say to the unconverted*, "he was," as Mr. F. said, "so deeply tinged with false calvinism." When a little older, he was much perplexed about faith; and concluded, one day, he had none, because two hawks, which had escaped from a tree to which he had tied them, did not return when he commanded them! Again, he thought he had, because he believed a branch of a tree would bear him when climbing to take a nest, and it did! But Andrew was an apt scholar; and by reading his Bible, and the works of Bunyan and Erskine, and by conversation with a pious old thresher in his father's barn, he soon learned a more excellent way.

After he had been appointed the pastor of the Baptist church at Soham, where he had spent his childhood and his youth, he says, "Settling in a town where I had lived from the age of six years, I could not expect to be much respected by the inhabitants. In this, however, I had no occasion to complain; I had indeed more respect shown me than I looked for, partly owing to the prevalence of an opinion, when I was at school, of my being more learned than my master—an opinion which I am certain was far from being true; but it indicated a partiality in my favour, which, perhaps, was of some use in leading people to hear the word."

The next year after he became pastor, he married Miss Gardiner. Respecting this connexion he observed, (let the young of both sexes note it,) "*that he had reason to be thankful that he had never attempted to engage the affections of a female, except with a view to marriage.*" This was highly honourable, and is worthy imitation, if self reproach is to be avoided, and domestic happiness secured. But his income was very small,—only £21 a year. When he told his flock that he was invited to Kettering, "the Meeting-house was a *Bochim*—a place of weeping!"

Having given these incidents of his early life, we refer the reader who wishes to follow him to Kettering, and attend him through all the stirring

\* See "The Complete Works of the Rev. Andrew Fuller, with a Memoir of his Life, by Andrew Gunton Fuller;" in one volume, thick imperial 8vo, lately published.



scenes of his eventful life, to his Memoirs, by Morris, decidedly one of the best biographical sketches in our language.

A little fact or two may however be added. For the mission he visited Scotland five times, and Ireland once, as well as all parts of England and Wales. At Glasgow he was once refused a Baptist chapel except he made a confession of his faith! he refused, but was afterwards requested to preach, and got £45. On another occasion he preached at Mr. Haldane's, of Edinburgh, and £126 was collected, when little was expected: "If the people will give," said Mr. F., "how can I help it!" A Unitarian minister, at Hull, would give his *mite*, if Mr. Fuller would call for it; he wished to lecture him! Mr. F. went, and, said he, "I came away with a whole skin, and a guinea for the mission." Being one day at the Bank, he was shewed some ingots of gold; weighing one in his hand, he said, "How much better is it to have this in the hand than in the heart!"

During his ministry, he expounded the Prophets, Gospels, Acts, Epistles, &c.; of these he left notes, as well as outlines of 2,000 sermons!

His sermons to the young, on the first Sabbath of the new year, were peculiarly impressive and successful.

In the administration of the ordinances of baptism and the Lord's supper, he was remarkably solemn and tender, and especially at the admission of members.

The last time he administered the Lord's supper, though his words were few, (being very ill,) many of his friends were much affected, foreboding it would be the last time he would appear among them on such an occasion, as indeed it proved. He seemed swallowed up in thoughts of a crucified, risen, and exalted Redeemer, repeating those lines with peculiar emphasis—

' Jesus is gone above the skies, &c.'

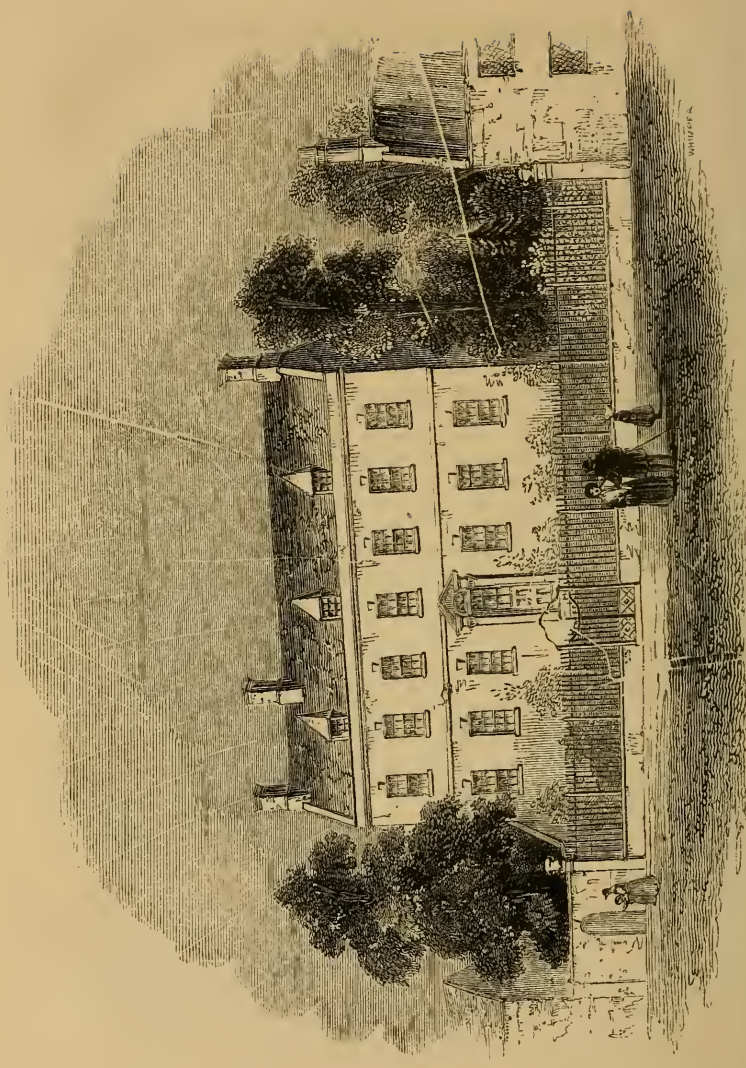
He died in the faith. Mr. Toller, his beloved friend and neighbour, says, "The state of his mind, towards the last appears to have been, if I may so express it, 'after my own heart.' He died as a *penitent sinner at the foot of the cross*. At my last parting with him, I shook hands with him twice, and observed, with some emotion, not expecting to see him more, 'We have lived harmoniously many years in the same place; I trust we shall one day meet above.' The last religious expression he dropped to me was, 'Looking for the mercy of our Lord Jesus Christ unto eternal life.'" So may *we* die.

---

Other excellent men deserve honourable mention, but their "record is on high." There nearly all of them are now assembled; and there they ascribe to GOD alone the glory and the praise! He it was who first revealed the necessities of the world to his servants, and inspired fervent prayer in them on its behalf. He selected the instruments which should be employed in executing his purposes of mercy; and having qualified and conducted them into the field, blessed their faithful labours. Those instruments were weak, and of little repute in the world; but what of that? Go, young reader, and carefully ponder the latter part of the first chapter of Paul's first Epistle to the Corinthians, and learn that this mode of operation, Infinite Wisdom has adopted, "that no flesh might glory in his presence."







The House at Kettering where the Baptist Missionary Society was formed

## THE JUBILEE AT KETTERING.

BY THE EDITOR OF THE "BAPTIST REPORTER."

FROM the hill of Kettering the first glad note of Jubilee has sounded! May it be wafted over every land and every sea, till—

"One song employs all nations; and all cry,  
'Worthy the Lamb, for he was slain for us!'  
The dwellers in the vales and on the rocks  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous Hosanna round."

We shall attempt a description of what we ourselves witnessed of this great and glorious gathering. We say, *attempt*, for to give a really graphic sketch of the whole scene, would require a hand more skilled than others.

The season was propitious—the last day of May, and the first day of June. The weather was delightful—heaven smiled, and nature rejoiced—affording an emblem of the moral scene we hoped to witness. Earth was cold and cheerless in winter, but she had sleeping beauties in her bosom, which were now brought out fresh and fragrant. During a long winter our fathers toiled; cold and cheerless was the prospect before them; but they were faithful, and now the moral desert they went out to cultivate "rejoices and blossoms as the rose." They sowed in tears—we reap in joy!

Sixteen of us engaged a coach, which conveyed us from Leicester to Harborough. Here we found two conveyances, sent from Kettering to meet us. Thus escaping from the smoke and dust of a large manufacturing town, how delightfully refreshing did "the country" appear. The villages, with their neat cottages, and little patches of gardens before them, full of flowers; and their "better houses," standing among shrubs and trees of varied foliage, amidst which were hanging, as in glowing contrast, the golden blossoms of the graceful laburnum; and then the fields, sprinkled with true English flowers, or bright with the emerald of the springing corn, and only separated by the darker lines of the hawthorn hedgerows, all in snow-white virgin blossom, afforded scenes of health, and beauty, and promise, such as few lands can offer. Involuntarily we exclaimed, "O England, beautiful England! 'England, with all thy faults, I love thee still!' O that bad and selfish legislation had never blighted thy lovely prospects with scenes of sorrow, and suffering, and tears!"

We passed on, singing the songs of Zion, in cheerful and lively tunes,—

"Am I a soldier of the cross?"

and similar favourite and inspiring hymns. Our vehicles moved slowly, and were passed by numerous gigs and four-wheeled carriages, all "going to Kettering;" when at length we came to a turn of the road where, at two miles distance, we saw rising at the head of the gentle landscape, the town and steeple of Kettering. Approaching the place, we could discern under the shadow of some

“tall ancestral trees,” the awning of the spacious tent. We descended the valley, and then ascended the hill on which the town stands. Already, though but the afternoon of Tuesday, the place was all bustle and excitement. People standing at their doors, watching the arrival of the visitors, and every countenance beaming with joyful anticipation,—the brow of the aged seemed lighted with the recollection of by-gone days, and the face of children and youth with wondering expectation. We passed the Mission-house, where the managers were sitting, and which was then besieged by crowds of applicants for tickets. Four thousand were issued that evening.

After washing and tea, two cardinal comforts after a long and dusty journey, we repaired to the meeting-house—Andrew Fuller’s meeting-house! An old nonconformist-looking sort of a place; not large, and rather low. The pulpit is at the west end, between two very large circular windows shaded by immense green curtains; on each side of it is a tablet—one to the memory of Andrew Fuller, the other to John Keau Hall; before it is a large table pew, such as we are wont to see in an old meeting-house. The place was soon filled to overflowing; when Mr. Gray ascended the pulpit, to announce another service in the larger meeting-house of Mr. Toller, where Mr. Leslie from India, would preach. After

“Ye nations round the earth rejoice,”

had been sung—and it *was* sung—Dr. Hoby read, and in prayer expressed thanksgiving for the preservation of the Queen, which excited much interest, as the facts of the case were then known but to few. Mr. Godwin preached from, “The Lord hath done great things for us, whereof we are glad.” Though labouring under the effects of a recent accidental injury, the respected preacher delivered a very suitable and excellent sermon,—just such an one as should have been preached at the Jubilee of the Baptist Mission. It will be in the remembrance of our readers, for who, having heard them, can ever forget them, that Carey, fifty years ago, enunciated two memorable sentences,—

“*Expect great things from God.*”

“*Attempt great things for God.*”

How suitable, then, and joyful was the response,—

“*The Lord hath done great things.*”

Mr. G. was peculiarly happy in the expression of rich evangelical sentiment. He pointed out the weakness of the instrument, and the power of God; clearly demonstrating, that of all the success which has crowned the Mission we must say, “The Lord hath done it.” Well, too, did he point out the fears of men of feeble faith, and the sneers of men without faith, when the poor cobbler of Northamptonshire, and the ploughboy of Cambridgeshire, with a purse of thirteen pounds, began their project of a “mission to the heathen.” He quoted the words of one who, some years afterwards, in the House of Commons, thus attempted to pour contempt on the baptist missionaries in Bengal:—“Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and

the anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies which they will have to encounter, should the Brahmins condescend to enter into the arena against these maimed and crippled gladiators, that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of the whole host of tub preachers in the conflict?" We "knew the man and his communication," Charles Marsh, (Esq. forsooth!) member for the renowned and immaculate borough of East Retford, of reform-in-parliament notoriety. This man, an ex-judge advocate from Madras, came down to Retford in company with George Osbaldeston, Esq., the celebrated sportsman, and they were returned without opposition. But Marsh was a lawyer; and his undoubted talent was equalled by his unblushing impudence. Standing on the broad stone in the market-place—the pulpit of parliamentary candidates—he told the corrupt shoemaking freeholders, that they were a set of honest and independent electors, not to be bought and sold like cheese and hops in their fair; and after a long speech, full of tact and talent, he clapped his fox-hunting colleague on the back and said, "As for my honourable friend here, though he cannot talk much, he will *vote right*." Yes: this accuser of our brethren said all this, when he knew that from a certain bank, (we dwelt under its roof) whose embellishment was a well known oak tree in Sherwood Forest, the old bellman would be sent, on an early day, with a bundle of ten pound notes, and orders to leave one on the table of every voter. We believe, if our recollection serves us well, that it was on the question of the renewal of the East India Charter,\* that this truth-telling representative of the most rotten borough in England, uttered this splendid calumny. We have set this down on record in our pages that our young friends may know the character of this unhappy calumniator. It made a deep impresson on our mind at the time. We were then young—had just began to attend an old General Baptist meeting-house in the neighbourhood, and often read with careful attention and deeply interested feelings, the "Periodical Papers" published by Mr. Fuller. Where is now the accuser? History echoes "where!"

The service concluded, we walked into the grave-yard—a quiet, neat, and secluded spot, overshadowed with large elm trees. And after all, we love such places in connection with our meeting-houses, that we may, as it were, indulge in serious communings with the departed, and permit them to speak, as from eternity, of things beyond this world and time. In a conspicuous position in this resting place of departed believers, stands the tomb of the immortal Fuller.

The visitors were apportioned to resting places in the town and neighbourhood. Every bed, we were told, in Kettering, that could be spared, was offered and engaged. And many went several miles

\* This speech was delivered by Mr. Marsh, in the House of Commons, on July 1st, 1813, in support of an amendment moved by Sir Thomas Sutton, Bart., on the clause in the East India Bill, "enacting further facilities to persons going out to India for religious purposes."



into the country to seek a sleeping-place for the night. Others slept on carpets or sofas, and many seemed as if they cared not whether they slept that night at all. We were billeted for the house of an old acquaintance, three miles off. Our friend had brought a carriage to convey us, and we arrived at midnight. Very early next morning we were roused by "mine host" from a sound sleep, and after inspecting the beautiful cross of the village, erected, like that near Northampton, in memory of Queen Eleanor, by Henry II., walked to Kettering. On the way, we passed Boughton house and park, a seat of the Duke of Buccleugh. How sweet is morning,—a spring morning—a spring morning in the country!

When we got to the meeting-house, we found Mr. Stovel delivering an animated address. Mr. Statham had already prayed, and Mr. Groser followed. Then to breakfast in the British school-room, where we met with many old friends. Messrs. Gurney, Angus, and Knibb, on entering were heartily received.

About nine we repaired to the Mission-house, and soon found the "back parlour" in which the Mission was formed. It is now considerably enlarged; but the dimensions of the old parlour were marked on the floor, about ten feet by twelve, with the position of the fire place. The identical two-leaved mahogany dining table, on which their famous resolutions were written, occupied its place in the apartment. We passed through into the spacious garden behind the house, which we found entirely covered over, forming an immense tent. It appeared to have been planted with shrubs and flowers, now all cleared from the centre, which was covered over with fresh green sods. The gravel walks around the garden remained. Seats were fixed across the entire breadth, from walk to walk, and from the summer-house at the top down a natural inclined plane to the bottom, where the platform was fixed at the back of the house, affording excellent sight and accommodation. We stepped the ground, and found it about fifty yards by forty. Six poles, like the masts of a vessel, supported the awning in the centre, which was upborne by two other rows of poles midway on each side, and the whole was secured at the extremities to the trees and shrubs which surrounded the enclosure. Some of the trees were beneath the canvas, and being in full blossom, the effect in the evening when the gas was lighted, which had been conveyed up the poles to every part of the tent, was at once imposing and delightful.

We now walked into the town; and what a scene! Vehicles of all descriptions, with their living loads, were arriving from every direction; and the wonder was, where man and beast could find "good entertainment." "Never was there such a day in Kettering!" said the oldest inhabitants. It was a regular holiday, or rather holy-day. Yet, in some respects, it looked like a crowded fair. Stalls of oranges, and sweetmeats, and ginger beer, and "imperial pop," were ranged in rows along the principal street. Every body seemed pleased, yea, delighted. Every child had its white ribbon and "Jubilee medal"—the bells rang a merry peal all the day in honour of the occasion; and though there was much anxious



striving for places, there was no falling out—all were good-humoured. The Northamptonshire county police were in attendance, and rendered good service at the entrances. One of these observed, that he had been in many crowds in London, but he never had such a squeezing before. One ludicrous affair we heard of:—An itinerant gambler, with his thimble-rig apparatus, who appeared to have been attracted towards Kettering by the crowds, prepared to offer his tempting baits, but could find no customers. He had mistaken the object of the gathering.

We returned to the tent about ten o'clock, which was already nearly full; and it was evident that many could not gain admittance. Another service was therefore announced at Mr. Toller's, where Mr. Brock would preach. Many, on hearing this, retired from the tent, shrewdly calculating, that as the sermons of the appointed preachers would be published, they might as well hear one and read the other.

An interesting and affecting scene was now presented. The Rev. Mr. Hogg, the last survivor of the little band of faithful men who met, fifty years ago, in the "back parlour," was led to the front of the platform. We heard that the venerable man had completed his ninety-fourth year! He was the first Treasurer of the Baptist Mission. He appeared to be in that stage which our great poet has described as "second childishness," and yet he seemed to comprehend the nature of the proceedings, and to be often labouring under strong emotions.

Mr. Kent rose and gave out—

"Joy to the world the Lord is come,!"

and the multitude arose uncovered. "America" was the tune. O it was a thrilling scene! The large majority, no doubt, of that vast concourse, were believers or hopeful inquirers; a greater part of which might be recognized, by their seriously-intelligent countenances, as Northamptonshire Baptists. Mr. Ackworth read Isaiah xl., and led the devotions of the congregation in a remarkably appropriate prayer, with thanksgiving; during which, the most profound silence was observed. Mr. Steane then addressed the people, from the last verse of the chapter already read. When Mr. S. had spoken about an hour—

"There is a fountain filled with blood,"

was sung with refreshing effect; after which, for another hour, the preacher succeeded in fixing the attention of his extended audience. One thing Mr. S. did, for which we thank him, and so will our readers; he manfully defended the baptism of believers, and reminded his hearers that the Baptists were set for the defence of that doctrine; if they yielded, or, from a mistaken charity, tampered with it, this divine institution would be again set aside by the traditions of men. He further insisted, that the Baptists alone could consistently contend in the approaching conflict with Puseyism and Popery.

The service concluded, and after waiting twenty minutes or so, we passed out, without pressure, into the streets of the town, which were literally crowded with people. Strangers passing through the place wondered what was the matter. A clergyman from the

neighbourhood, was heard inquiring of a gentleman of his acquaintance what it all meant. "The Baptists are holding a Jubilee," was the reply. "Indeed! well, I never saw so many people in Kettering before; *and really some of them look very respectable.*" Ah! indeed! and so the poor despised dippers begin to look "respectable" do they? In the streets and open spaces were arranged, in long rows, all descriptions of vehicles, in many of which we observed parties preparing to partake of the refreshment they had prudently brought with them. The landlord of one of the Inns informed us, that he had as many as 150 carriages. One conveyance attracted particular attention. It was a large four-wheeled tilted wagon, which had conveyed a load of about forty "juvenile baptists" from the Hill House School Establishment, Thrapstone. The wagon was plentifully adorned with laurels and flowers, and here and there, scripture mottos were exhibited; such as, "Who hath despised the day of small things?"—"A little one shall become a thousand," &c. One of these rather significantly alluded to the conveyances put into requisition on this occasion—"And they shall bring all your brethren out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain of Jerusalem, saith the Lord." On the front of the wagon appeared, in conspicuous characters, the names of CAREY, KNIBB, FULLER; and around it, those of Sutcliffe, Hogg, Ryland, Pearce, Marshman, Ward, Chamberlain, Yates, Leslie, Tinson, Burchell, Clarke, Phillippo. We are also informed, that the horses heads wore the mottos, "In that day holiness unto the Lord shall be upon the bells of the horses,"—"Blessed is the people that know the joyful sound:" a broad banner, with "JUBILEE" inscribed on it, in large characters, was also displayed. Whilst copying the above, the occupants of the conveyance arrived, each wearing his medal, and proceeded to take their seats in the wagon, and dine on their own provisions. Parties were to be observed seated here and there, eating their meat "with gladness and singleness of heart." The church-yard, we were told, was well occupied; its graves and tombstones affording seats and tables for the pilgrims. We now felt in need of dinner too, and repaired to the school-rooms, where we found that many had dined and gone, and yet the tables were full of guests, and better still, well furnished with provisions. The arrangements for supply were admirable; for not only were there cold meats and pies of all kinds, with salads, but there were hot potatoes, and better still, hot plum puddings! Beer and porter were furnished to those who condemned not themselves in the thing which they allowed; and pure water, fresh and clear, for the tee-totalers.

At three o'clock, at the old meeting-house, there was a sort of musical meeting, though the secretary, in announcing it, seemed to be set fast for a name by which to designate it: the admission price was one shilling. This treat for the lovers of harmony was well attended, and a good sum realized. At the same time, that those who had "no ear for music" might have that organ gratified in another way, on the outer doors of Mr. Toller's meeting-house were

chalked, in large characters, "Speaking here, from three to four." Being fatigued, we did not visit either of these, but rested in good company, till tea refreshed us; and then proceeded to address ourselves to the expected struggle for a place at the great evening meeting. We were there early; but already the avenues to the tent were choked up by a dense mass, which was every moment increasing. We made two unsuccessful attempts to get into the stream, but not being possessed of sufficient "bodily presence" we failed. Falling in company with Howard Hinton, he led the way, and by virtue of his tall form, and the use of a little "physical force," (quite legal on such an occasion) he made head-way, and we, following close in his wake, found ourselves again safe on the platform.

The tent, and every corner of it, and every wall or tree about, in which, or on which, a human being could place himself, was occupied. It was supposed that 5,000 were present; others say 6,000. Mr. Knibb came forward and gave out—

"Jesus shall reign where'er the sun."

His fine voice was heard distinctly throughout the whole of the enclosure. Mr. K. pitched the tune, and the whole multitude again arose uncovered. The scene at this moment cannot be described. Surely it was a miniature of that assembly described by Milton, when all

"The multitude of angels, with a shout  
Loud as from numbers without number, sweet  
As from blest voices, uttering joy, heaven rung  
With jubilee, and loud hosannas fill'd  
The eternal regions."

Mr. Hinton offered prayer; and on retiring, the venerable minister who occupied the same position on the projecting platform which he did in the morning, arose, and for several minutes engaged in prayer. His expressions were incoherent and inaudible, but order was preserved, and he resumed his seat.

Finding that thousands could not get into the garden, an arrangement was made to have services in the old meeting-house, and at Mr. Toller's also; and several ministers left the platform to go and assist in conducting them.

WILLIAM BRODIE GURNEY, Esq., the Treasurer, who had presented £1,000, presided. He made a few pertinent observations, and then called up Dr. Cox, who, for about an hour, entertained the meeting with a succinct history of the Mission. JOSEPH TRITTON, Esq., a young gentleman of interesting appearance and high respectability, then delivered one of the most neat and eloquent speeches we ever recollect having heard. The Rev. A. G. FULLER, son of the first Secretary of the Mission, then addressed the audience. He told some telling things of his childhood and youth, and the scenes that passed in his father's house. "Never can I forget," said he, "when my honoured father read in yon vestry the letter from India, which told of the baptism of the first Hindoo Brahmin,—the deep, and tender, and mellow tones of that voice as it exclaimed, 'The chain of caste is broken, and who shall mend it!'" Many other touching

incidents were related, and extracts were read from the old minute book. Mr. F. concluded his excellent and practical address by presenting £50 from a lady. Mr. MURSELL followed, and read an interesting original letter from Andrew Fuller to William Steadman.

Mr. TINSON from Jamaica, came next; and after affording a pleasing view of the present comfortable condition of the Jamaica peasantry, contrasted with what it was twenty years ago, when he first visited that island, made a strong appeal in behalf of Africa, half a million of whose children were yet, every year, borne away into slavery. He was followed by the Rev. Mr. BROCK—who, by the display of varied talent, grounded on sound principles, and supported by a frank and manly bearing, has rendered himself a universal favourite. His address was a masterpiece. Next came WILLIAM KNIBB. The gas had just been lighted, and as the extraordinary man ascended the missionary tribune, attention was at its highest pitch—the silence was universal. It was a scene for the pencil of the artist, and one which angels might desire to look upon. Was it too much to imagine that the perfect spirits of the Missionary Fathers hovered over it? Moses and Elias were permitted to descend and converse with our Lord, “of his decease, which he should accomplish at Jerusalem.” Faith, and not fancy, recognised the illustrious departed present, and rejoicing with us in the triumphs of the Redeemer’s travail. How would Fuller and Toller rejoice, as they listened to the impassioned appeals of the “Sabbath-scholar of Kettering!” To return; Mr. K. informed his audience, that he had already been speaking for an hour and a half at two other meetings; but far from being exhausted, he proceeded, with all his wonted energy and eloquence, to arrest the attention and kindle the emotions of his hearers. He told us how prosperous and happy they now were in Jamaica; that they were at this time, black and white together, celebrating the Jubilee; he wished we could see them, and they could see us,—how we might do great things at home if all would only work,—that Prince and Clarke were coming for more help for Africa,—that he had crossed the atlantic six times to see us, and would not come again except for twenty more Missionaries,—that he was going to America, where three millions of agonizing victims were coiled around the church! and that he would go, though the storm, with all its thunder and lightning, burst upon him,—though all hell were raised to oppose him!

When Mr. Knibb concluded, the remaining business was soon disposed of, the collection made, and the doxology sung. The vast concourse then broke up, and separated; many to neighbouring towns and villages, and those who remained, managed as best they could; those who had beds found their usual repose, but many were fain to stretch their wearied frames on carpeted floors, or other unusual resting places. Too wearied to journey three miles into the country to his bed, the writer enjoyed a comfortable nap on the sofa of a friend.

Next morning, after breakfast in the school-room yard, we again visited the tent; where we found a goodly company assembled.

After a most appropriate prayer, by the venerable Mr. Pritchard,\* Mr. GOTCH of Kettering, an old friend of Fuller and the Mission, was called to occupy the chair. He rose to speak, but under the pressure of powerful emotions, resumed his seat; and it was sometime before he could subdue them; but aided by the sympathy and cheers of the meeting, he at length proceeded, and the affecting references he made to former days were heard with much interest and attention. Dr. COX then proposed an address to the Queen, agreed upon at the breakfast table, on her late providential escape.

Mr. KNIBB was loudly called for, and laid on lustily when alluding to our civil and political grievances. He proposed an addition to the address, to the effect of informing the Queen who we were, and what we were doing, and where we were assembled, and for what purpose; and added, that if the Queen and the Prince, on hearing all this, were graciously disposed, on the "Voluntary Principle," to send us £1,000 each, we would humbly and dutifully receive it!

EUSTACE CAREY then, for about an hour, entertained the meeting, and was followed by several others; among whom was the pastor of the Independent church in Kettering—Mr. TOLLER, who was received with marked and cordial respect, for his own and for his father's sake, and for all the valuable acts of kindness which himself and his people had done to promote the comfort and accommodation of the visitors. A vote of thanks was passed by acclamation to the members of the Established Church, and to all the "good people of Kettering," of all denominations, for their most liberal hospitality. Other business disposed of, and the doxology sung, Mr. Webb pronounced the benediction, and the celebration of the Jubilee closed.

During this morning's meeting, it was announced that Mr. Knibb, who was to be in Birmingham that evening to address several thousands of children in the 'Town-hall, had attached his signature to the print of the "Mission House," and that the friends might be furnished with them, on retiring, at eighteenpence each. Many copies were sold, the purchasers rightly conceiving that the day will come, when the autograph of the "Negro Liberator" will be more sought after than that of Napoleon or Wellington.

We retired; and after partaking of a cold collation with brother Jenkinson, pastor of the second Baptist church in Kettering, our conveyances arrived, and we left the place in which we had enjoyed three of the happiest days we ever spent, with gratitude and joy.

Our party, soon as they had cleared the town, proceeded to give expression to their delight, by singing the Jubilee hymns. That by Dr. Cox,—

" O'er every land, and every sea,  
Sound, sound the trump of Jubilee!"

was the favourite. The weather was still open and fine, and we "joyful and glad of heart for all the goodness that the Lord had done for his people"

\* The editor of a provincial paper made our good old friend a quaker. His outer man might have led to the mistake, his garb and manners being those of a Baptist minister of the old stamp.



At the village of Rowell we alighted, to visit its celebrated parish church. On passing through the grave-yard, to the house of the sexton, we unexpectedly came upon another curiosity—a beautiful erection of stone, which was originally designed, it is supposed, for a market house, though never completed. Tresham, one of the fifth of November conspirators, is said to have ordered its erection, being lord of the manor. After our young friends had copied the Latin inscription which encircled the whole building, we went, attended by the sexton, to the church. Here are many very ancient monuments, and other curiosities, in stone, and marble, and brass; and in one of the wings of the building, from certain seats and furniture, we observed, what we imagined to be, one of those dens of infamy—an ecclesiastical court! The part of this large building used for divine worship is in beautiful order. The sexton prepared a candle for each of us, and we descended after him, down a flight of steps, into a crypt on the east side of the church, where we found, piled on either side and at the farther end, the bones and skulls of, it is said, 40,000 human beings! The place was accidentally discovered about a hundred years ago. From whence they were brought has not been ascertained. That they fell in battle is presumed by the wounds in many skulls,—that they were full-grown men is evident by the bones, some of which are of extraordinary length,—that they were young men, or of middle age, by the perfect rows of teeth the skulls exhibited. We left this mysterious charnel-house, affected by the awful ravages which sin and death have made upon the human race!

We resumed our journey, and soon arrived at Harborough; and having all taken tea at the house of our friend Mr. Buckley, the General Baptist minister, we found our coach waiting to receive us; and, under the care of Providence, we all arrived safe at home, about nine o'clock on Thursday evening, “praising God for all the things that we had heard and seen.”

We have thus, in our own way, furnished a rough sketch of what we saw and heard,—taking as it were, our reader along with us, entertaining him at Kettering, and bringing him safe home again. A few supplementary facts, and a reflection or two, and we close.

On the previous Sabbath, Mr. A. G. Fuller preached in his father's chapel and at Mr. Toller's, and in the evening addressed both congregations; Mr. Russell also preached at Mr. Toller's. On Thursday evening another meeting was held, and £10 collected. The whole of the Kettering collections amounted £1,400,—more than a hundred-fold of the £13 2s. 6d. fifty-two years before, and raising the Jubilee Fund to nearly £10,000.

We could not learn, as was reported, that the rector of Kettering provided beds for the visitors; but the rector of a neighbouring town, residing in Kettering, voluntarily offered two, which were accepted. Gratuitous tickets, for breakfast, dinner, tea, and supper, were given to all ministers. Pamphlets were distributed, on “Teetotalism,” and “Complete Suffrage,” among the ministers and

visitors ; and "Jubilee Hymns," by Montgomery, Aveling, Hinton, Cox, Sigourney, Saffery, Baynes, Giles, Bowering, Edmeston, and Tritton, were sold at sixpence each.

Mr. Knibb is a native of Kettering. He pointed out, to a friend of ours, his seat when a Sabbath-scholar in Mr. Toller's meeting-house. His teacher was present at the Jubilee, and was not a little gratified with the popularity of his former pupil. Mr. K. himself says, that the best missionaries are those who have been Sunday-schools and teachers.

Well : Kettering was the right town at which to hold the Jubilee : it would have been lost in London. It was the right place, too, because there Christians "love one another." "It appeared," said Robert Hall, "as if God had summoned his attributes to confer a blessing on its people, when he sent Fuller and Toller to Kettering." Never shall we forget Kettering ! a thousand thoughts, new and strange, have its late scenes enkindled ; thoughts of what has been done, and thoughts of what should be done. But one thing, above all others, forced itself into a prominent position before our attention, and there it stood, mighty above the rest,—the rest were its collaterals or its effects,—it was the FAITH OF OUR FATHERS. Is it too much to say, that the hill of Kettering was the Mount Moriah of modern faith ? Let the resolutions of that back parlour answer,—let the voices of the 10,000 who visited Kettering on *our* "glorious First of June" give back the echo. Faith—simple, childlike, unwavering, powerful ! Through faith our fathers "wrought righteousness," "subdued kingdoms," and "obtained a good report." This *they* did : what have *we* to do ? Look at the world ! look at the world, young Christian ! Nations yet wrapped in unpenetrated darkness ! Who will be a Carey for Japan, and "the islands that are afar off upon the sea ?" who for the swarming tribes of central Asia, and the mysterious interior of Africa ? What triumphs yet remain for christian faith ! This Jubilee should be made to tell upon the future destinies of nations. O that a host of thoughtful, pious, devoted youth, may now catch the missionary spirit. Christian parents should reckon it high honour for their children to be missionaries. May the spark which dropped from heaven into the breast of Carey, and which was fanned into a flame, feeble and flickering, at Kettering, never, by God's grace, be put out ; but, guided by its steady, and brilliant, and increasing light, may hundreds of faithful men go forth to tell to dark and distant nations the will of our Heavenly Father ! Let them calculate on care, and labour ; but faith and patience will support them. Toil on earth,—rest in heaven !

"Then with sheaves, and songs of gladness,  
They who sow, and they who reap,  
Shall forget their toils and sadness,  
Where the weary cease to weep :  
Blest employment,  
HEAVEN'S GREAT JUBILEE TO KEEP."

## SONGS OF JUBILEE.

BY G. B. WATKINS, HOME MISSIONARY.

UNTO the Lord, if any man on earth  
Has cause to make this year a year of mirth,  
Then I should sing,—it is of my own birth  
The JUBILEE.

---

### FOR A JUBILEE GATHERING.

ON the world's behalf we gather,  
In thy name, O God, alone :  
Look upon us, gracious Father,  
Look upon us in thy Son,  
With the favour  
That thou bearest to thy own.

BURDEN'd with a joyous wonder,  
May our grateful praises rise,—  
Like the voice of rolling thunder,  
Bursting from the opening skies,  
When the echo  
O'er the distant mountains flies.

SAVIOUR, may thy love pervade us,—  
May we speak and act for thee ;  
What we are thy grace has made us,—  
Make us all what we should be ;  
And, hereafter,  
Shew us all that we would see.

THOU might justly, Lord, despise it,—  
E'en the offering of this host ;  
And thou would'st, much as we prize it,  
But for our great Holocaust :  
Offering, Christians !  
Who has parted with the most ?

THINK of Jesus, who was crowned  
With a wreath of spiky thorn !  
For us, Justice on him frowned,—  
He has all our sorrows borne ;  
To redeem us,  
Jesus lived and died in scorn !

O ye heralds of salvation !  
Lift the dying Saviour up ;  
Preach the cross to every nation,—  
That is every nation's hope :  
Heralds hand it,—  
Hand the world salvation's cup !

By the souls of millions dying,  
By the ashes of the dead,  
By your own existence flying,  
By the church's living Head,  
Spread the gospel !  
Everywhere the gospel spread !

## "OUR FATHERS."

OUR honoured fathers are not here,  
 The fathers of the Mission band;  
 Their children in their stead appear,  
 And they are in the better land.

They entered on the Mission field,  
 When thorns and brambles grew around;  
 How well they work'd, how hard they toil'd,  
 To beautify that desert ground.

Now, where rude thorns and brambles grew,  
 The box and fragrant myrtle spring;  
 And heathen tribes, of every hue,  
 Beneath their vines and fig-trees sing!

Our honoured fathers are not here,  
 Who went out on this enterprize;  
 O if they were, what should we hear?  
 What tears of joy would gem their eyes!

Shall not we also labour hard,  
 To bring the heathen world to thee?  
 Yes! we'll aspire to their reward,—  
 Witness our vows this Jubilee.

## "ENLARGE THE PLACE OF THY TENT."

O CHURCH of God! why art thou less  
 Than the surrounding wilderness?  
 Strengthen thy stakes, lengthen thy cords,  
 And make the moral waste the Lord's.

The world 's a name for unsaved men;  
 Ought not this name to perish, then?  
 This name to Christians wont apply,  
 Nor must they rest until it die.

Faith, hope, and charity entwin'd,  
 Would hold in concord all mankind;  
 This threefold cord, Zion, by thee,  
 All round the world must carried be.

Around thy principles divine,  
 O church of God! this cord first twine;  
 Then stretch it, till all round the world,  
 The curtains of thy tent are furl'd.

"Expect great things,"—"Attempt great things;"  
 Vast rivers rise from humble springs;  
 Great works great doubts may generate  
 In feeble minds,—but GOD is great!

“I SHALL GIVE THEE THE HEATHEN.”

THE thing is true—this glorious thing,—  
That God to Christ the world has given;  
And true it is that Christ will bring  
The world, redeem'd, renew'd, to heaven.

This thing indeed is marvellous,  
But not more marvellous than true;  
By means—by us, and such as us,  
Jehovah will this great thing do.

He holds the whirlwinds in his fist,  
The mountains tremble at his nod,  
All worlds obey his sovereign list,—  
This is our friend, and this our God.

There's not a hostile human power,  
There is not an infernal one,  
Its haughty crest that shall not lower  
Before the sceptre of God's Son.

---

“WHO WILL GO FOR US?”

JESUS! O that men did know him,  
Whom 'tis endless life to know,  
For salvation, what we owe him,  
May our zeal to serve him show;  
What we owe him,  
We must all for ever owe!

Fellow Christians! sisters, brothers,  
All who hold the Bible true,  
Jesus says—do ye to others,  
As ye would they should to you;  
If we love him,  
We shall his commandments do.

Is not Africa adoring  
Senseless blocks of stone and wood?  
Millions is not hell devouring?  
Who will show them any good?  
Who will point them  
To the Lamb's atoning blood?

---

“THE IDOLS HE SHALL UTTERLY ABOLISH.”

THY wrath is on the idols, Lord,  
The plough goes through their shrine;  
And men, enlightened by thy word,  
Begin to kneel at thine.

The noble Polynesian chief,  
The humble Esquimaux  
Find, for their common moral grief,  
One common cure—the Cross.



The most obscene and savage hordes,  
 Whose passions were their laws,  
 Laughing at death, and naked swords,—  
 Now weep before the Cross.

O God, unchain thy winged wrath,  
 And let the vengeance fly;  
 Curse Vishnu, Budh, and Juggernaut,  
 Curse every cursed lie!

Into his own ten thousand flames  
 Each bloody Moloch fling;  
 Declare thy own eternal names,—  
 CREATOR, SAVIOUR, KING!

---

THE WORD OF GOD.

“HOLY BIBLE! book divine,”  
 Saving truth alone is thine;  
 Book of glory! thy bright page  
 Guides our youth, and cheers our age.

Lamp of beauty! may thy light  
 Scatter superstition's night;  
 And to all mankind display,  
 Life and immortality.

Harp of Heaven! loud as sweet,  
 Still thy song of love repeat;  
 And when death to man is near,  
 May thy music quell his fear.

May thy language, word of God!  
 Be by all men understood;  
 May all people, old and young,  
 Read thee in their native tongue.

As the dew, and rain, and snow,  
 Maketh all green things to grow;  
 So do thou, most gracious Lord,  
 Prosper everywhere thy word.

---

“SING PRAISES UNTO GOD, SING PRAISES!”

LIKE the sound of many waters,  
 Or as seven thunders strong,  
 Saints, to earth's most distant quarters,  
 Roll your jubilation song;  
 God of glory!  
 With thy presence bless this throng.

While our joyous lips are singing,  
 For the great things thou hast done,  
 And our praise its way is winging,  
 God of Missions! to thy throne;  
 May thy Spirit  
 Win the nations, not yet won.

## CHRISTIAN UNITY.

UNITED drops make all the rain,  
The springs, the rivers, and the main ;  
United grains make all the land,  
The stones, the rocks, and coral strand.

United rays make summer's clime ;  
United moments make all time ;  
United time's eternity ;  
And oneness is the Deity.

Without this principle, alas,  
Creation were a frightful mass ;  
A universe of endless strife,  
Unworthy God, unfit for life.

Yet nature's various entities  
Are not held as the iceberg is,  
In one eternal chain of frost,  
All life extinct, all order lost ;

She knows no force, attraction's law  
Together every part doth draw ;  
So does the CROSS,—the CROSS alone—  
Makes all believers truly one.

---

 DIVINE HARMONY.

MONOTONY as much would mar  
The songs of angels as a jar ;  
It is their different harps in key  
That perfects their sweet harmony.

Such harmony the scriptures teach ;  
No other is within our reach ;  
Unite ! such union, brethren, would  
Be loveliness—a power for good.

To differ, while we sing one hymn,  
As stars do, in night's diadem,  
Yet, as the stars do, to agree,  
Were e'en celestial unity.

All from one sun those colours flow,  
Which, mingled, makes earth's brilliant bow ;  
Such is the bow around God's throne,  
Save that it is a living one.

Such is our faith—such be our deeds !  
Such practice would excel all creeds ;  
O Lord, the volume of thy ruth,  
And all thy works say—*this is truth.*

Descend, thou emblematic Dove,  
And with thee bring immortal love ;  
The only point of unity,  
For all the church is CALVARY.

## SELF DEDICATION.

*" Lovest thou me more than these ? "*

IF house, or lands, or dearest friend,  
More than thy cause be lov'd by me,—  
Or I obey not thy command,  
Then, Saviour, I'm not worthy thee.

What curses will those treasures prove  
Which thou for good to me hast given,  
If them, instead of thee, I love,  
And they should be my only heaven !

If thou hadst millions, O my soul !  
When from this earthly house thou fl'ist,  
How gladly wouldst thou give the whole  
For one sweet smile of Jesus Christ !

How great thy love was, dearest Lord,  
To give thyself to death for me !  
Can I behold thy cross, and hoard ?  
That never was,—that shall not be !

---

、 " HE IS LORD OF ALL. "

SHOUT, ye people, shout for gladness,  
That this Jubilee is come ;  
Banish, Christians, banish sadness,  
Truth is sealing error's doom ;  
Superstition's reign is ending,  
Death and hell are trampled down,—  
Jesus is his throne ascending,  
Wearing his triumphal crown.

Kingdoms, thrones, and powers opposing  
Jesus' universal reign,  
Soon will follow him, composing  
Part of his triumphant train ;  
East, and west, and north, are bowing  
To the sceptre of his grace ;  
And the southern isles are flowing  
To his holy dwelling place.]

Earthly kingdoms all must decrease,  
But the LORD'S must still extend ;  
Of its glory, peace, and increase,  
There will never be an end ;  
CHRIST must wear eternal honours,  
And above all names a name ;  
Halleluiah, halleluiah,  
Halleluiah to the LAMB !

# STATISTICS OF THE BAPTIST MISSION, 1841-2.

## MISSIONARIES.

UPWARDS of one hundred and sixty Missionaries have been sent out or adopted by the Society, from 1792 to 1842. Of these, about forty are dead, sixteen have returned, and others have left or removed.

## CHURCHES AND SCHOOLS.

	Stations	Missionaries.	Female Missionaries.	Native Prechrs.	Membrs added in the year.	Total No. of Membrs	No. of Inqrs.
<b>INDIA.</b>							
Calcutta, &c. ...	16	13	7	18	44	396	} about 100 150
Nor. India .....	24	18	4	25	40	395	
Asiatic Islands.	17	6	2	10	234	500	
Africa .....	5	4	2	1	abt. 25	155	90
<b>WEST INDIES ..</b>							
Jamaica .....	82	30	28	..	5000	32,810	18,737
Bahamas .....	19	4	2	9	557	1176	500
Belize .....	5	1	..	7	44	132	..
<b>Total ....</b>	<b>168</b>	<b>76</b>	<b>45</b>	<b>70</b>	<b>5944</b>	<b>35,564</b>	<b>19,577</b>

	Day Schools.	Teachers.	Sunday Schools.	Day Scholars.	Sunday Scholars.
India .....	74	70	no return	2738	no return
Africa .....	3	..	..	220	..
West Indies .....	66	80	60	7158	11,431
<b>Total .....</b>	<b>143</b>	<b>150</b>	<b>60</b>	<b>10,116</b>	<b>11,431</b>

## INCOME OF THE BAPTIST MISSION, FROM 1792 TO 1842.

	£.	s.	d.		£.	s.	d.		£.	s.	d.
1792-3	1085	4	9 $\frac{1}{4}$	1809-10				1825-26	10508	5	3
1793-4	499	11	9 $\frac{3}{4}$	1810-11	5439	13	4	1826-27	12304	10	10
1794-5	1467	9	3	1811-12	15467	16	8*	1827-28	11821	3	1
1795-6	1186	19	10 $\frac{1}{2}$	1812-13	8764	4	9	1828-29	10393	17	4
1796-7	718	11	2 $\frac{1}{4}$	1813-14	7514	15	6	1829-30	16994	6	9
1797-8	1730	12	1	1814-15	7611	9	8	1830-31	12751	12	9
1798-9	927	9	7	1815-16	9835	9	0	1831-32	12700	6	3
1799-1800	2064	5	10	1816-17	6648	0	2	1832-33	12700	17	9
1800-1	1176	7	8	1817-18	9989	10	11	1833-34	14658	6	8
1801-2	2394	14	5	1818-19	9510	18	2	1834-35	24188	11	8 $\frac{1}{2}$
1802-3	1351	14	11	1819-20	5794	1	3	1835-36	16356	18	10
1803-4	1632	2	9	{9 mths.				1836-37	14706	13	3
1804-5	3273	17	9	1820-21	13729	6	7	1837-38	17892	11	6
1805-6	4002	18	5	1821-22	12256	9	10	1838-39	22171	4	6
1806-7	2467	7	9	1822-23	14718	19	3	1839-40	19208	3	0
1807-8	4764	9	1	1823-24	12039	11	4	1840-41	26547	17	9
1808-9	3758	14	8	1824-25	15975	0	2	1841-42	22727	2	2

These sums include the ordinary and extraordinary receipts.

\* Fire at Serampore.

† New chapels in Jamaica.

## NOTES.

No. 1, page 60.—“*Their happy deaths.*”—Mr. W. H. Pearce furnishes this instance, which is selected from many others equally satisfactory :—

“The wife of the dying man (who is herself a member of the church, and was the means of his conversion) said to him, “Well, do you put faith in Christ as the Saviour?” He replied, very emphatically, “Undoubtedly, undoubtedly, yes, undoubtedly, I believe in him entirely for salvation.” At one time he said, repeatedly, “Come Lord Jesus; why dost thou delay? I am ready; open unto me the door of life.” His wife said to him, “Alas! you are dying; what will become of me?” He replied, “I have committed you into the hands of God our Father.” She said, “But what will become of the boy?” An interesting youth of nine years of age. He said, “Christ our Saviour will take care of him.” He then called the little boy to him, and embraced him; when his wife said, “Ah! what right have we to treasures that are only lent?” Soon after this he called her to him, laid hold of her hand affectionately, and said, “We are yet united in affection.” She replied, “Yes; not in life only, but for ever.” Then taking her hand, he prayed for her and the child, and said to his wife, “Then, can you let me depart to day?” She replied, “Yes, I can; why should I prevent you from going to the Saviour? I will not hinder you from entering the gate of everlasting life.” At his desire, his attendants then began to sing the Evening Hymn, in Bengali; and when that was concluded, they commenced, at his request, another on death, of which the chorus is, “Every thing on earth is but vanity, O brother; but the love of Christ, that alone is substance.” While they were singing, he fell back on his bed, breathed a gentle sigh, and expired.”

We now turn from the Hindoo convert to the Missionary, Mr. Pearce himself. That dire disease, cholera, removed him, as it had done the devoted Ward and others, in a few hours! “Peaceful, but not joyful,”—“I hope in Christ,”—“Almost unworthy servant,” were among his last words.

The powerful medicines he had taken seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, and which some who were present will not soon forget. Being raised suddenly in bed to relieve the oppression on his chest, his eye fell on one who stood at the foot of the bed, who had been born and reared in all the delusions of Mahomedanism, but who had for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was as instantly responded to by the converted Musselman, who exclaimed, “Bhay kario na, bhay kario na; Prabhu nicate daraitchhen.” “*Fear not, fear not; the Lord is standing by thee.*” The dying saint nodded his assent; and deeply were all around affected with the spectacle of one in the garb and mien of an oriental, and in a strange tongue, helping to soothe the death-bed of a British christian with the sublime consolations of the word of God! After this, Mr. Pearce gradually sunk into insensibility, and about nine o'clock the scene closed.

No. 2, page 60.—“*The wicked raged.*”—In 1806, the Society and its agents were assailed by a host of enemies at home, in the form of interested proprietors, or hungry officials, led on by the *Edinburgh Review*, which, in an eloquent article, supposed to be from the pen of a well-known clerical punster still living, poured unmeasured contempt on the missionaries. They were “maniacs,”—“quite insane and ungovernable,”—“pernicious and extravagant,”—“low born and low bred mechanics,”—“a nest of consecrated cobblers,”—their conduct was so foolish,



“that the natives almost instinctively duck or pelt them,”—“we firmly believe, that in less than twenty years, for the conversion of a few degraded wretches, they would infallibly produce the murder of every European in India,”—“sixty millions of Hindoos to be converted by four men and sixteen guineas!”—“a sermon and a subscription to convert 420 millions of pagans!” To this the *Quarterly Review* replied, in an able notice, which thus concludes:—“In fourteen years, these ‘low-born and low bred mechanics’ have done more towards spreading the knowledge of the scriptures among the heathen, than has been accomplished or even attempted by all the world besides.”

This reminds us of a little fact:—We once remember going over to Clipstone, to assist the late generous-hearted Mr. MACK, a few months before his death, at a public baptism. After dinner, with “intermediate puffs between,” he told us of the transactions of that parlour. “Here,” said he, “till midnight, sat Fuller, and Sutcliffe, and Carey, and their companions, talking over Missions to the Indies. At one o’clock Fuller was an hungered. ‘Have you any meat brother Morris?’ ‘Meat: yes.’ ‘Bring it out then!’ said the *great* man. ‘And here, Sir, is the hole which Andrew bored in the mantle-piece, when he hung by a string from a gimlet, the beef for his nocturnal repast. And Sir,” continued MACK, with his wonted eloquence, heightened in interest by his scottish accent, “if a lot of Church Parsons had been going up that lane, they might have said, ‘What think ye! why in that cottage there is a conclave of dippers met to consult on a mission to India! What do these feeble Jews? if a fox go up, he shall even break down their stone wall!’”

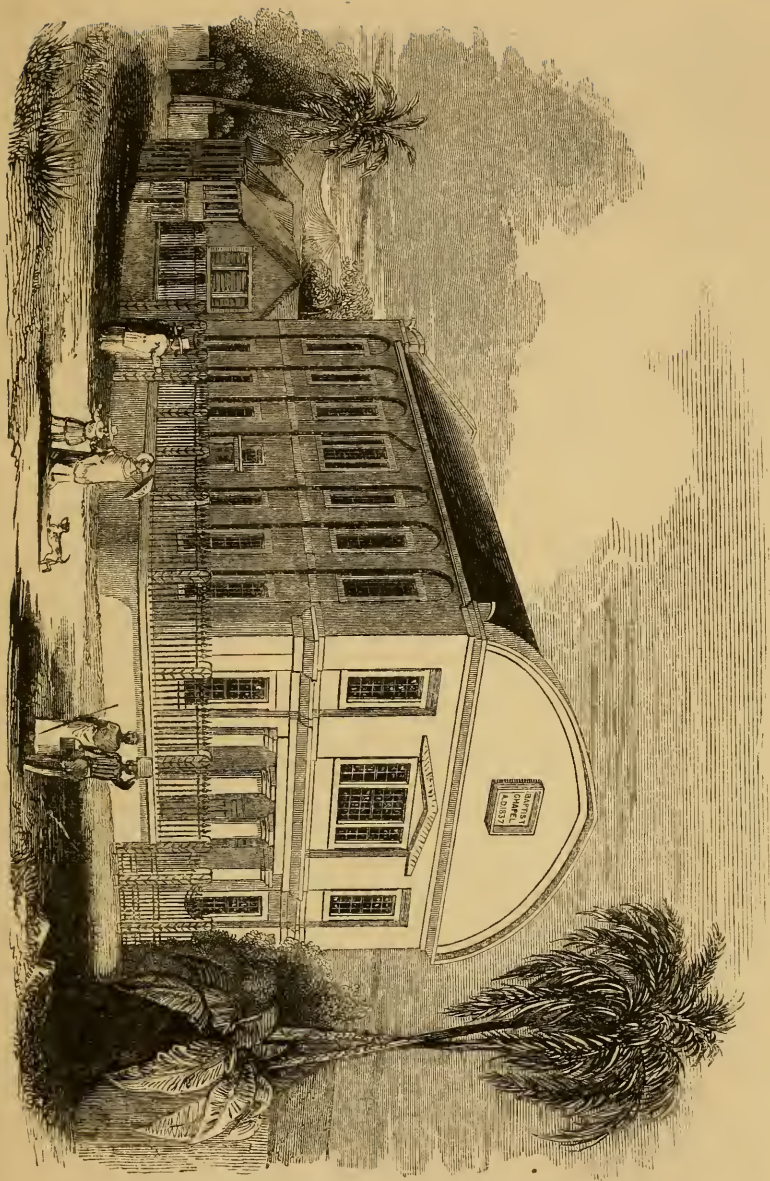
No. 3, page 72.—“*Thirteen chapels were destroyed*,” magistrates, and officers of militia, aiding and abetting, and clergymen sanctioning. Now came the crisis! Knibb was sent to England. He did come, and he *told all*—christianity or slavery must give way in Jamaica. The people of England decided; and, after listening to the appeals of Knibb and Burchell, they provided means for rebuilding the chapels. We here furnish a sketch of the new chapel of Mr. Burchell, at Montego Bay. It is a handsome structure, much larger than the old place, which was a singular-looking building, with about half-a-dozen roofs.

The next cut represents the interior of Mr. Knibb’s chapel, at Fal-mouth, built in 1837. It also stands on the site of the old building, and is of far greater dimensions. The scene represents the celebration of the First Day of Freedom, August 1st, 1838. All present are negroes, except one white man, who sits on the left hand of the chairman.

*Mann’s Hill chapel, Rio Bueno*, was also destroyed. It was built on the summit of a rocky hill. On clearing the ground, the ruins were found to be covered with a shrub called the *Tree of Life*, which drew from James Montgomery, the following touching lines:—

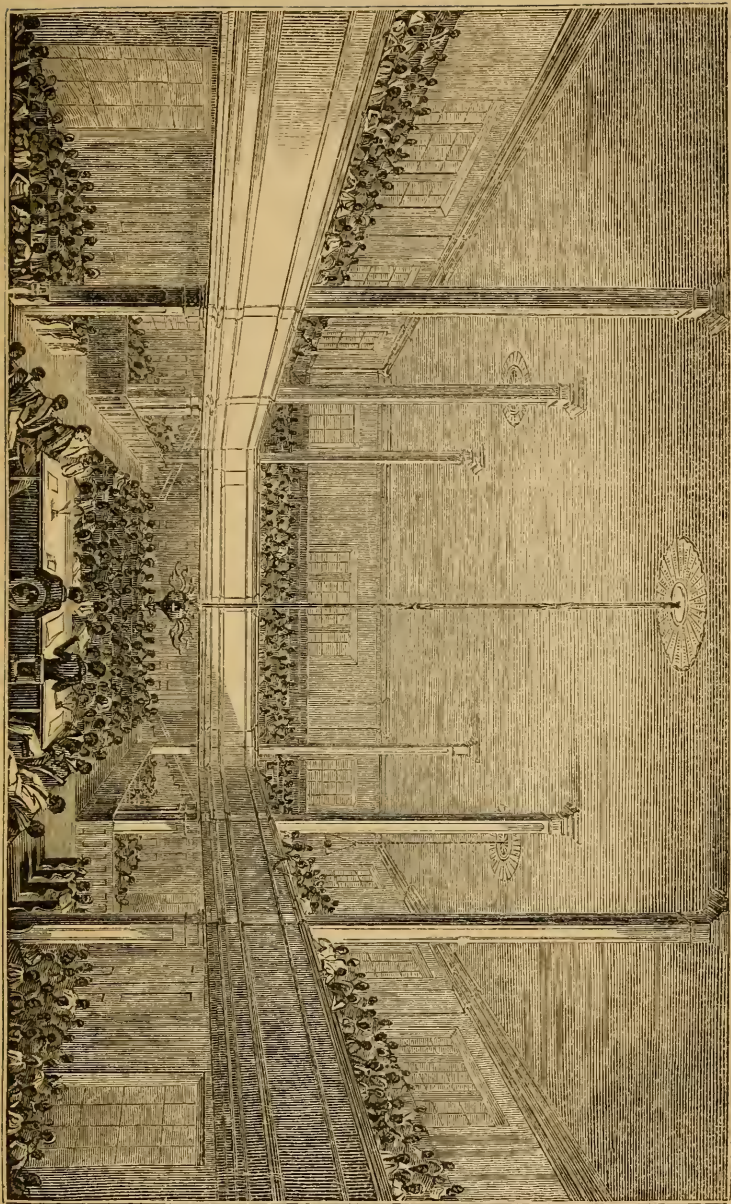
“Where flames devoured the house of God,  
Kindled by hell, with heaven at strife,  
Up sprang, spontaneous from the sod,  
A forest of the tree of life,  
Meet emblem of the sanctuary  
Which there had been, and yet should be.

Now, on the same thrice hallowed spot,  
In peace a second temple stands;  
And God hath said, ‘Destroy it not;  
For, lo! the blessing he commands,  
As dew on Hermon’s hill of yore,  
Life, even life for evermore!’”













No. 4, page 72.—“*The day of emancipation.*”—“Just as the clock struck eleven, Mr. Knibb announced for singing, a few verses of a dirge composed for the occasion, commencing thus:—

‘ The death-blow is struck—see, the monster is dying,  
He cannot survive till the dawn streaks the sky ;  
In one single hour, he will prostrate be lying,  
Come, shout o’er the grave where so soon he will lie.’

Portions of Scripture were read ; and several, then slaves, though nominally apprentices, offered prayer and thanksgiving to God. For a few moments before twelve, perfect silence reigned ; when Mr. Knibb commenced a few remarks. It is impossible to describe adequately the scene that followed ; every eye glistened, every bosom heaved with emotion. As the clock struck, Mr. Knibb begged the congregation, more than two thousand in number, to listen—“*The hour is at hand,*” said he, “*the monster is dying !*” As the twelfth peal vibrated, he exclaimed—“**THE MONSTER IS DEAD ! THE NEGRO IS FREE ! THREE CHEERS FOR THE QUEEN !**” At the moment when the last word was spoken, and the clock had struck the last stroke, they simultaneously rose up, and broke out into one loud and long-continued burst of exultation and joy. “Never,” says Mr. Knibb, “did I hear such a sound : the winds of freedom appeared to be let loose—the very windows shook at the strange, yet sacred joy.” The congregation then sung the hymn,—

‘ Restored the negro’s long-lost rights,  
How softened is his lot !  
Now sacred, heart-born, dear delights  
Shall bless his humble cot.’ ”

The church under the pastoral care of Mr. Knibb, erected in their place of worship a splendid marble monument, designed to perpetuate the remembrance of this glorious period. Beneath a figure of Justice are the likenesses of Granville Sharp, Sturge, and Wilberforce, arranged in *bas-relief*, and that of the Rev. W. Knibb appears at the base. It bears the following inscription:—

DEO GLORIA !

ERECTED

BY EMANCIPATED SONS OF AFRICA

TO COMMEMORATE

THE BIRTH-DAY OF THEIR FREEDOM

AUGUST THE FIRST, 1838.

HOPE

HAILS THE ABOLITION OF SLAVERY

THROUGHOUT THE BRITISH COLONIES

AS THE DAY-SPRING OF

UNIVERSAL LIBERTY

TO ALL NATIONS OF MEN,

WHOM GOD “HATH MADE OF ONE BLOOD.”

“ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD.”—

Immediately under this inscription, two Africans are represented in the act of burying the broken chain and useless whip—another is rejoicing in the undisturbed possession of the book of God ; whilst, associated with these, a fond mother is joyously caressing her infant, which for the first time she can dare to regard as *her own*.

No. 6, page 84.—“*The translation of the Scriptures,*” &c.—The Indian characters are different from ours, as will be seen below; and the translations being made from Hebrew and Greek, render the work more difficult.

## THE BENGALEE.

আর তুমি তাঁহার নাম যীশু (অর্থাৎ জাণকর্তা) রাখিবা, কারণ তিনি আপন লোকদিগকে তাহাদের পাপহইতে ত্রাণ করিবেন।

“And thou shalt call his name Jesus: for he shall save his people from their sins.”  
Matt. i. 21.

## THE SANSKRIT.

भवतो राजत्वम् भवतु। भवतो वाक्का स्वर्गं यादृशी  
तादृशी पृथिव्यामपि सफलामभवतु।

“Thy kingdom come. Thy will be done in earth as it is in heaven.”—Matt. vi. 10.

## THE HINDOSTANEE.

بلکہ جو کچھ کرتے ہو بات اور کام سب کچھ خداوند یسوع  
کے نام سے کرو اور اُسکے وہیلے سے خدا باپ کا شکر کرو \*

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. iii. 17.

No. 5, page 81.—“*Gunga Dhor was the first Oriya convert.*”—Gunga walked down into the Mahanuddy, or great river, and all being ready, took off his poita, or brahminical thread, the badge of a brahmin's divinity, and threw it into the hands of brother Cropper, and was baptized. Two brahmins were afterwards heard conversing on the subject of his baptism, thus:—“Did you hear the news?” “What news! say?” “Why, that a Brahmin has been dipped and so become a Pheringee!” “Say; how was it?” “Why, a brahmin named Gunga Dhor Suringee, from Thangee, has been in the house of Padre Sahib. He got nothing to eat, and so he being starved, and having a bad forehead,\* has run for a bit of rice. Well, last Sunday he was baptized, and it was after this manner:—All the half castes and the Padres, and some Sahibs came to the river, and he was with them,—first they threw him down on the sand, and there gave him a sound pummelling, till he was very near dead; then they got a cow (Ram Ram+) and killed her, and opening her breast they cut out a bit of flesh, which they forced down the brahmin's throat, and so made him to eat cow's flesh; these people are cow eaters, and all who become Christians must eat cow's flesh. He was then raised from the sand, and led into the water,—there they tore off his poita, and took his caste; after which, Padre put him under the water, and held him there till he was very near dead, when he was raised up and led away. This wretch (let him die) has become fond of flesh and liquor, but will not Juggernaut punish him? His friends all discarded him, and his wife has forsaken him.”

\* Unauspicious fate.

+ It is a great crime to mention the cow in connection with her degradation and suffering, and therefore to atone they immediately repeat the name of some god, generally Ram.





## A CRY FROM AFRICA!

BY JAMES MONTGOMERY.

*"The voice of one crying in the wilderness."*

AFRIC' from her remotest strand,  
Lifts to high Heaven one fetter'd hand ;  
And, to the utmost of her chain,  
Stretches the other o'er the main ;  
Then, kneeling midst ten thousand slaves,  
Utters a cry across the waves,  
Of power to reach to either pole,  
And pierce, like conscience, through the soul ;  
Though dreary, faint, and low the sound,  
Like life-blood gurgling from a wound,  
As if her heart, before it broke,  
Had found a human tongue and spoke.  
" Britain, not now I ask of thee  
Freedom, the right of bond and free ;  
Let Mammon hold, while Mammon can,  
The bones and blood of living man ;  
Let tyrants scorn, while tyrants dare,  
The shrieks and writhings of despair ;  
An end will come,—it will not wait,  
Bonds, yokes, and scourges have their date ;  
Slavery itself must pass away  
And be a tale of yesterday.  
But now I urge a dearer claim,  
And urge it in a mightier name :  
Hope of the world ! on thee I call,  
By the great Father of us all,  
By the Redeemer of our race,  
And by the Spirit of all grace,  
Turn not, oh ! turn not from my plea,  
So help thee God, as thou help'st me !  
To thee, thou Paradise of Isles !  
Where mercy in full glory smiles ;  
Eden of lands ! o'er all the rest,  
By blessing others, doubly blest,  
To Thee I lift my weeping eye,  
Send me the Gospel, or I die ;  
The word of Christ's salvation give,  
That I may hear His voice and live !"



EVERLASTING SALVATION THROUGH THE DEATH OF  
CHRIST.

BY KRISHNU, A CONVERTED HINDOO.

O THOU, my soul, forget no more  
The Friend who all thy misery bore ;  
Let every idol be forgot,  
But, O my soul, forget Him not.

Thy God for thee a body takes,  
Thy guilt assumes, thy fetters breaks,  
Discharging all thy dreadful debt ;  
And can'st thou e'er such love forget ?

Renounce thy works and ways with grief,  
And fly to this most sure relief ;  
Nor Him forget, who left his throne,  
And for thy life gave up his own.

Infinite truth and mercy shine  
In Him, and he himself is thine ;  
And canst thou then, with sin beset,  
Such charms, such matchless charms, forget ?

Ah ! no ; till life itself depart,  
His Name shall cheer and warm my heart ;  
And, lisping this, from earth I'll rise,  
And join the chorus of the skies.

Ah ! no ; when all things else expire,  
And perish in the general fire,  
This NAME all others shall survive,  
And through eternity shall live !







